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"AND THE WORD WAS MADE FLESH, AND DWELT AMONG US; AND WE BEHELD HIS GLORY"

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TRINITYTIDE 1961

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JOHN B. DYKES, 1861

With dignity

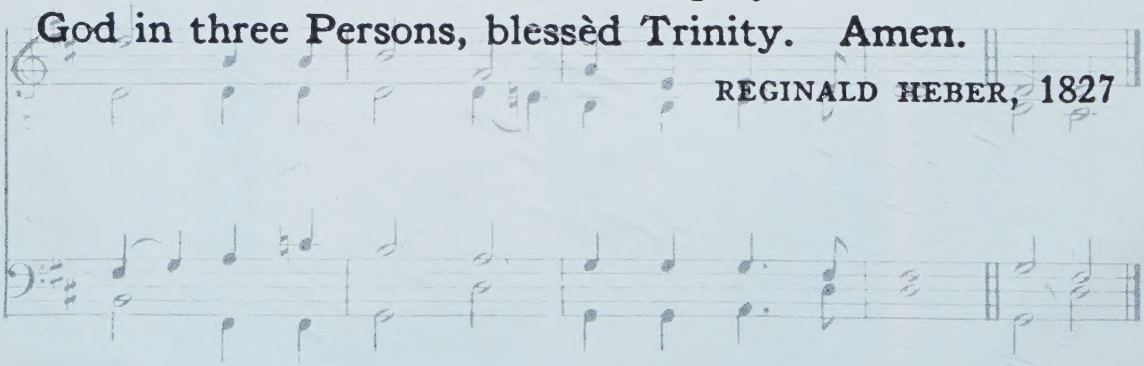
HOLY, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, Holy, Holy! merciful and mighty,
God in three Persons, blessèd Trinity.

*2 Holy, Holy, Holy! all the saints adore thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before thee,
Which wert, and art, and evermore shalt be.

3 Holy, Holy, Holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.

4 Holy, Holy, Holy! Lord God Almighty!
All thy works shall praise thy Name, in earth, and sky, and sea;
Holy, Holy, Holy! merciful and mighty,
God in three Persons, blessèd Trinity. Amen.

REGINALD HEBER, 1827



REGINALD HEBER, 1827

Concerning Photograph on Front Cover

The Rev. Gordon S. Scovell, Vicar, The Church of The Redeemer, Delano, California, on Pentecost Sunday, 1961.

Sermon on Page 4

TRINITY

Dedicated to maintaining the "fullness of the Faith."

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The Rev. William T. Sherwood
Dr. William Standish Reed
The Rev. David J. du Plessis
The Rev. Allison L. Burbank
Jean Stone

† † †

Staff

Editor ..... Jean Stone
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Layout Artist ..... Paul Castle
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† † †

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IN THE NEXT ISSUE:

"The Holy Spirit and The Holy Catholic Faith"

+

"An Atheist Finds God"

+

"WHAT DID HAPPEN AT ST. MARK'S, VAN NUYS?"

+

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the EXPERIENCE of PENTECOST

By the Rev. Gordon S. Scovell

Father Scovell is the Vicar of The Church of The Redeemer, Delano, California. This is the sermon he delivered on Whitsunday, 1961.

Church of the Redeemer
Whitsunday

Delano, Calif.
May 21, 1961

Acts 2:2 "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were ALL filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

There was absolutely no doubt in the minds of the fathers of the Apostolic Church that this passage tells of the conception of the Apostolic Church to which we, as Episcopalians, claim to be adherents. As the Church grew, traditional signs were founded which signified the infilling of the Holy Ghost; such as: the white dove which hovered over Christ when He was baptized in the River Jordan (the dove signifying the Divine Spirit of God); the tongues of fire giving to the believers boldness of speech, burning away the vine of pride; the mighty rushing wind, giving this Pentecostal Experience to the new Church, power, which has carried Her down to the present day. Wind is unseen, yet such power can move a thousand ships across an ocean. If we liken the Church to a sailing ship, we see that She has floundered many times, but when the wind takes hold in Her sails, She moves closer to Her journey's end.

As you can see, the special colour for Whitsuntide, is red. Besides being revolutionary, red in the Church stands for martyrs and saints, unafraid to give their blood for their living faith in their risen Master, Jesus Christ. The Church was born in blood. This is natural with the birth of a living animal or human being, and the Church is a living organism.

I would like for you to go with me on a mental journey back in time to a week before Pentecost, and talk to some of the followers of Christ, just after the Ascension. When we talk to such strong stones in the faith as Peter, the Rock, we find him thinking of going back to fishing. Jesus' followers seem weak and dazed and a feeling of dejection and abandonment has caught hold. Some of the weaker brethren feel despondent and let down by some of the leaders, like Peter and Thomas, in whom they had put so much faith. The leaders had openly shown doubts, and even denied knowing about Christ. I am sure a lot of the women, who supported Christ, felt frustrated with such weakness shown by their men, even as women today would like to see their men stand up with courage for Christ. At this point, in history, they all must have felt marooned. There must have been bills unpaid, budgets not met; they felt like closing down the whole operation and calling it quits.

The followers of Christ had lost interest and had made plans to go back to their old occupations. Their reasoning was that they just couldn't give the time to follow Jesus Christ, since He was no longer with them and they all had so many things to do to keep them busy. Their interest had moved from the spiritual to the material. It is amazing to see the similar ideas and feelings with the before "phase" of the Church and the Church today. The members of the Church have allowed other things, which they think are more important, to come between them and worshipping Almighty God. Thus the Church has been forced into a corner and has found it necessary to rely on Building Funds, Mission projects and Stewardship drives, in an effort to stimulate interest and enthusiasm. Thus to the world, the Church has become a nice fellowship club, which is a little better than a service club and maybe slightly more effective, depending on who the spiritual leader might be. After each member has gone through the chairs they slide on the bench of inactivity, for what they consider a well earned rest. We can't really blame those who look on; we have to accept much of the blame for the ineffectiveness of the Church, for we are the Church.

Now let us take a second look, just a week after the experience of Pentecost. The picture has changed. These very same people we saw just two weeks before, look different. Their lives have been transformed. No longer do they have long faces. They seem to be filled with an inner fountain of Joy and Love, which radiates in all directions. That shy man over there and that delicate woman over there, are now bold and outgoing with an authority and courage far beyond natural means. They seem to have found the key to the "Way of Life," which unlocks all the doors for the souls who yearn and seek for the truths of life. You have seen the two scenes — Before Pentecost and After Pentecost. Now I will ask you: which of the two scenes would appeal to you?

Today we inhabit the scientific atomic age of gadgets and ideologies. We find the modern day Church in the cross fires with all Her administrative and technical advantages, such as audio-visual aids, flannel-graphs and such additions to Christian Education. All serve a purpose, but are only means to an end, and like the light bulb are no use unless they are screwed in and the power is allowed to flow through them. It seems that some of us are looking for a night light which only gives off a mild glow. Would you like more than a mild glow in your life today?

PENTECOST

The newspaper misquoted my sermon for today and entitled t, "Is the Holy Spirit Alive in the Church today?" The answer s most decidedly affirmative.

Where — and how? Where? — First, the Holy Spirit has lways been alive in the Lord's Supper, called the Great Com- munion or the Great Eucharist (Thanksgiving). Through Faith, he Holy Spirit actually and truly is alive in all those who partake n the Love feast of the Body and Blood of Christ, as a constant eminder to us all, until He returns again. Through Faith, the Holy Spirit becomes a living reality in the Holy Baptism by the vashing away of sin by water and the dying to self, and we ise as new Creatures in Christ. The Holy Confirmation confirms he Faith of the Believer in Jesus Christ as his Lord and Saviour, nd completes the Sacrament of Baptism, by the Laying on of Hands. We all know that too often the ceremony of Holy Matrimony is just an outward show with no real spirit of love nd devotion. The same is true with Holy Baptism. We spend ar too much time on how a person is baptised and hardly any oncern at all about his soul. The Baptism of the Holy Spirit, vhich is entrance into a new fellowship and a new creation, s the Baptism of Power, Joy and Love. For too long now, many lergy and laity have been making religion far too easy and ague. This is the heresy of indifference, which culminates in he denial of the Third Person of the Trinity, God the Holy Ghost. The reunion of the Whole of Christ's Church, can only ome about when the Comforter speaks to men, by signs and vonders.

In the Apostles' Creed each Sunday, we all say "I believe n the Holy Ghost, The Lord, and Giver of Life." and in Hymn 17 in our hymnal we sing "Come, Holy Ghost, our souls in- pire, and lighten with celestial fire. Thou the anointing Spirit rt, Who dost thy seven-fold gifts impart. Enable with perpetual ight the dullness of our blinded sight. Teach us to know the ather, Son, and Thee, of both to be but one: That, through the ages all along, This may be our endless song: Praise to thy eternal merit, Father, Son, and Holy Spirit. Amen."

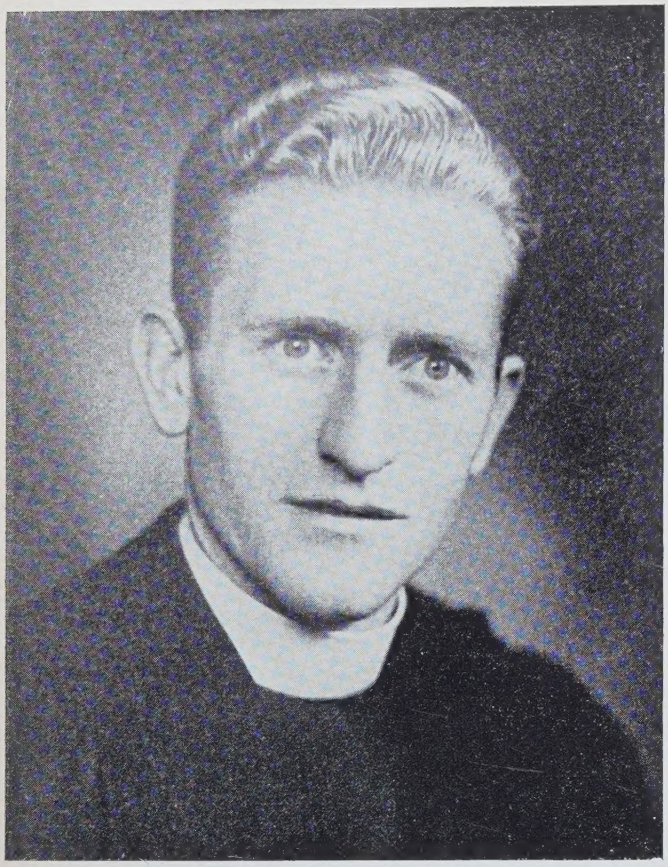
In Holy Confirmation, the Bishop lays hands on each Candidate and says, "Defend, O Lord, this thy child with thy heavenly grace; that he or she may continue thine for ever; and daily increase in thy Holy Spirit more and more until he come unto thy everlasting kingdom." In other words, those who are confirmed shall increase in knowledge and faith in the Holy Spirit, more and more each day of their lives. In the ordination of a priest (also a Bishop) after singing, "Come Holy Ghost," the Bishop and other Priests present shall lay hands upon the kneeling candidate and say, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our Hands."

One of the mottos in the Episcopal Church has been "Let all things be done decently and in order." I Corinthians 14:40. Now let me read the rest of the sentence. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But, if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to SPEAK WITH TONGUES. Let all things be done decently and in order." We have all been guilty of reading into Scriptures what we want and throwing out what doesn't appeal to our taste. We, at one time or other, have all fallen into the heresy of playing Holy Spirit and saying, "God wouldn't say or do that." But He has said, "My ways are not your ways." We also say, "That might have been fine for the early Christians to speak in tongues, but after all let's not go overboard." We have been saying this sort of thing through two world wars. Now Russian Communism has gone overboard in putting out an ideology which challenges our very existence. For too long we have had just enough Christianity to make us miserable and hateful, and we have fought among ourselves and split up over small misunderstandings. Still we have refused to have enough of the Christian Faith to enable us to witness with power and heal the sick of mind and body. We have refused to receive the infilling of the Holy Ghost by allowing God to take the most unruly member of our body, our tongue, and use it to Praise, Adore and Prophesy.

This speaking in tongues seems utterly foolish. Yet, did not Christ rise from the dead? Which seems more absurd to you? The Episcopal Church is truly Apostolic and She is taking the responsibility of being truly Catholic. Consequently, if She is true to Her calling and the Scriptures, She cannot deny those of Her members which manifest the presence of the Holy Spirit by speaking in other tongues. This is the birthright of our Church. The power of God is upon His Bride, the Church, and is raising up those who are open to the truth of the full Gospel of Love. I, your Vicar, have experienced this infilling of the Holy Ghost and have spoken with other tongues, after Father Sherwood and Mrs. Stone laid hands upon me. There are approximately seven hundred Spirit-filled Episcopalians in the greater Los Angeles area. Through the Blessed Trinity Society of Prayer, I have spoken with High Church men and women who are filled with the Spirit. I met Dr. William Standish Reed, an Episcopal Surgeon from Michigan, who is Spirit-filled and on fire for God. Just yesterday I received a phone call from the priest at Turlock and the priest at San Andreas, both of this Diocese. Both have received the Baptism of the Holy Spirit and speak with other tongues.

What does all this mean? It means that the Episcopal Church is waking up to Her true calling as the Bride of Christ. Many questions have puzzled me about our Church, and this seems to be the missing element. Now we know what it is;

(continued column 2, page 54)



THE REV. IVAN S. GAMBLE

Text: Matthew 25:25, "And I was afraid, and went and hid thy talent in the earth." You will probably remember this verse from last week's sermon on the Parable of the Talents. It speaks of one who through fear, hid a talent that the master had given him.

This is my text this morning, but I shall not speak about you, but about me. I am that one, who, through fear have hidden a gift that God has given me. This may surprise you, since I preach, sing and do many other things. Nevertheless, it's true.

And why do I tell it now? To escape the possible judgment of God, to share what God has given me, and to seek to be a more effective Minister. I don't want Christ to say to me, "You malicious and lazy servant." I would much rather hear Him say, "Well done, good and faithful servant."

Twelve years ago, in the city of Winnipeg, I had a profound religious experience. It was the most wonderful thing that has ever happened to me, not only because of the experience itself, but because of the continuing results. Also, twelve years ago, I began preaching in the Presbyterian Church in Canada, and have continued until now, almost every Sunday, and sometimes three times a Sunday. I have worked in 7 presbyteries in four Provinces, preaching perhaps 1,000 sermons. YET IN ALL THAT TWELVE YEARS I HAVE NEVER ONCE DESCRIBED TO A CONGREGATION THE MOST WONDERFUL AND PROFOUND RELIGIOUS EXPERIENCE OF MY LIFE. And why? I was afraid.

Afraid of what? you may ask. Was I afraid that the experience I had was not in agreement with the Scriptures? No! The very reverse was true. I was convinced it was in accord with the New Testament. And what was my experience like? It is described in Acts 2:4, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." It is described in Acts 10:44-46, "And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." It is also described in Acts 19:6, "And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied." Yes, 12 years ago, I received what the New Testament calls the baptism or infilling of the Holy Spirit, and spake with tongues as the Spirit gave utterance. FROM THAT TIME TO THIS THERE HAS BEEN A DEEP SENSE OF AN ABIDING PRESENCE OF THE HOLY SPIRIT, AND I HAVE SPOKEN WITH TONGUES OFF AND ON FROM THAT DAY TO THIS, A REFRESHING, UPLIFTING, DEEPENING EXPERIENCE.

Yet, this is the first time in 12 years that I have had the courage to describe my experience to a congregation. I have mentioned it to only about twelve persons, including only one professor and my closest friends. I WAS AFRAID.

I was afraid for two reasons: First, I was afraid of being called a fanatic, a "Holy Roller." While the Baptism of the Holy Spirit and speaking with tongues is common in Pentecostal Churches, you will admit that it is rare in Presbyterian and other established Churches (though not so rare as it was a few years ago.) Secondly, I was afraid of causing trouble, and this was more serious, especially after I was ordained, because at the time I said a solemn "yes" to the following question, "DO YOU PROMISE . . . TO FOLLOW NO DIVISIVE COURSE, BUT MAINTAIN ACCORDING TO YOUR POWER THE UNITY AND PEACE OF THE CHURCH?"

I am still afraid! Yet I wish to be honest with myself and with God. I want to be a good minister, and to date, I feel my ministry has been only mediocre, with not much spiritual growth in my congregations. The churches I have served have all prospered financially, yet I have inspired very few to become vibrant Spirit-filled, zealous Christians. I can't escape a deep sense of failure. And the main reason could be that I have hidden a gift God has given to me instead of sharing it.

Very briefly, I will relate the events which led to this experience and to my becoming a Presbyterian Minister. In it I see God's predestination.

I took nine years of public school in a one-roomed schoolhouse in the foothills of Alberta. In my 9th year my sister Mary, four years older, became engaged. She and her fiance planned, without telling me, to secure a farm near enough to Didsbury so I could go to high school. And so I went.

While I was in high school, my next older brother, Jim, became interested in the Baptism of the Holy Spirit and speaking in tongues. My parents were horrified, telling him it was fanaticism, emotionalism, and of the devil. Yet he became convinced and started attending services in Calgary. A couple of times he talked me into going along. I became curious and interested. Then Jim received this experience and spoke in tongues and I was convinced that it was genuine.

During my final year of high school, I received word that my application had been accepted to attend a Pentecostal Holiness Bible School that was opening up in Chilliwack, B.C. in the fall. BUT I HAD MADE NO APPLICATION! I asked Jim and he confessed that he had made application for both of us, so as a result, we both took the three year course at Pacific Coast Bible Institute, or P.C.B.I. (When I graduated one of the women students remarked that P.C.B.I. stood for "Please Come Back Ivan.")

But though I topped the class each year, and though I was

AND I WAS AFRAID

By the Rev. Ivan S. Gamble

Minister — First Presbyterian Church, Prince Rupert, B. C., Canada

convinced of the validity of the experience of the Baptism of the Holy Spirit, and though I had prayed for the experience for many hours, I didn't receive it.

I was twenty-one, but I felt too immature to accept ordination. Then the Minister in Winnipeg invited me to stay with them, help in the Church and go to the University with him. Though older than I, we were in the same year. I gladly accepted this offer. But in the fall, when I arrived in Calgary on my way to Winnipeg I received a letter from this friend saying he was no longer preaching for the Pentecostal Holiness Church, but for the Presbyterians! He then went on to say that I could still stay with them and go to the university. I didn't know what to do, but finally decided to accept this offer, and we began our university together.

My brother Jim was sent to replace him as Pentecostal Holiness Minister. That first year I helped my brother, directed a small choir in a Baptist Church and occasionally preached for the Presbyterians. During my second year of university, I accepted an offer to steady Supply Preaching in the Presbyterian Church to help finance my university (When my folks heard I was preaching for the Presbyterians, they thought I had jumped from the frying pan into the refrigerator!)

It was during the winter of this year that an evangelist came to Calvary Temple, the Pentecostal Church in Winnipeg. Jim encouraged me to hear him, so I put on a bright tie, my second best suit (in case I did some praying which was hard on the knees, and I wanted to protect my good suit) and went. The evangelist was no young emotional fireball. He was a man in his late fifties or early sixties, who spoke earnestly but calmly. He seemed to merely explain the Bible. After the sermon he asked those interested in the infilling of the Holy Spirit to go to the prayer room. I'll admit I wasn't too hopeful, having prayed maybe hundreds of hours for the experience with no results. But I went anyway as I had a deep hunger for the vital and dynamic experience that others had. Instead of kneeling we were asked to sit on chairs and pray, as he went around laying hands on people like Peter and John did at Samaria and Paul did at Ephesus.

Before he got to me, my heart was filled with a love for Christ and I began to praise, but soon it was in a language that my head could not understand, but which my heart could and did understand. It was like an artesian well of love suddenly bursting from within me and overflowing past my vocal chords. I was "speaking in tongues and magnifying God." Yet in a real sense I was not "worked-up," or excited, or in an ecstatic trance. My mind was clear. I was relaxed, refreshed, peaceful. A holy calm settled on me. After half an hour or so I stopped speaking, but there remained an abiding Presence, a warm, friendly, personal feeling, reminding me of Jesus' words, "I will not leave you comfortless . . . I will send you another Comforter that He may abide with you forever." And though this is more real at different times, that Abiding Presence still remains.

I took the bus to my brother's place, and as soon as I walked in the door he sensed what had happened, as he had had the same experience. Well, this touched off that artesian well again, and for about three quarters of an hour the praises to God flowed from me in a language I couldn't understand with the head, but could with the heart. And from that day to this, often in private devotions and preparing sermons, I do the same thing. Always it is an uplifting experience, but sometimes it is a surge of joy, at other times a deepening of love, and at still other times it is a deep anguish of prayer reminding me of St. Paul's words, "And we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

This may sound utterly weird and fantastic to you, yet that is my experience and I am convinced it is in agreement with the Word of God. I am also convinced that it is not for me only, but for *everyone*. And if you share it, it will revolutionize your whole life.

A close friend of mine said the other day that many people don't come to Church because they are bored stiff. Now this charge was NEVER levelled at the early Church. They were accused of being drunk, of starting riots, of healing people without permission, and ruining the idol-making business, BUT NOBODY EVER ACCUSED THEM OF BEING DULL; NO ONE WAS BORED WITH THEM. This is another

(continued column 1, page 54)

Healing Lead to Conversion, Determination to Serve the Lord, Become Priest, Fr. Stube Says

By THE REV. EDWIN STUBE
Vicar, St. Lawrence, Sidney, Montana
and St. Matthew's, Glendive, Montana

I received my early impressions of Christianity in what I suppose is the typical church-going family. We attended Sunday School and church every Sunday at a Presbyterian Church of about 500 members in a small city in upstate New York. My recollections of the church services are related mostly to the problems of staying awake and out of mischief at the same time. In the Sunday School we learned the Bible stories, mostly from the Old Testament. This was the one valuable thing that I received from these early years, because I remembered the stories and was able occasionally later on to apply them to problems in life as they arose. As far as I know, little effort was made in the Sunday School at the time to relate the Bible to real life. Religion was not discussed at home. It was basically irrelevant—though somehow necessary.

While I was in prep school, I tried out all the churches in town, and was attracted to the Episcopal Church partly by the personality of the Rector, and partly by the beauty of the service. I started to attend church there regularly. Also at this time I developed the mental illness which was to torture me for the next sixteen years. The illness was, of course, unrelated to my church experience, because no one had ever told me that Christianity had anything to do with real life and its problems.

In college, after a couple of years of drifting away from church altogether, I got a job as organist in an Episcopal Church. In the church and in the Canterbury Club, which met Sunday evenings, I received my first real instruction in churchmanship and in the rudiments of Christian theology. Shortly after the beginning of this experience, I was confirmed in the Church. All of this made little difference in my life except that it gave me an extra-curricular activity and interest. I was interested enough, in fact, to consider briefly going into the ministry. But there was still the illness which made this impossible. And nobody had ever told me that Jesus Christ could do anything about that. After all, wasn't He just a very fine set of theological propositions to discuss Sunday evenings and an occasional moving experience in the beauty of a liturgical service?

After college I drifted from one thing to another. I taught for four years in a college music department. I tried with varying degrees of failure to make a living as a performing musician. I took a couple of years off in the midst of this drifting to get a Master of Music degree.

Finally in 1954 I came to the conclusion that God was calling me to go to seminary and prepare for the priesthood. At that time I was still sick, though not as bad as I had been. I was still not in any condition to go into the ministry. I must have had a vague feeling, however, which passed for faith, that, if God really wanted me, He could somehow fix me up to do the job.

For the benefit of any of my readers who have never experienced any mental illness, I must attempt to describe those years. The world became a fearful place. People caused panic, situations became terror. For me to use a telephone was a particularly terrifying experience. For part of the time I was so frightened in the morning to face a new day that I could not keep breakfast down. Not only was there fear, but there was also resentment, ungrounded, irrational, impotent rage, turned especially against those I most wanted to love.

In a way, I suppose that this illness really functioned as my religion in those days. It was the thing around which much of my life was organized. It determined my outlook on life, my attitude toward people. It prevented me from doing anything effectively or well. Christianity, as far as I knew in those days, was something which gives a vague comfort — nothing you can put your finger on or express too clearly — nothing that makes a discernible change in one's life. It has to do rather with our understanding of the universe and with great eternal truths. Worship, if conducted according to the Book of Common Prayer, and with sufficient ceremony, will tend to insinuate these great truths into our subconscious, where they may in time do some good.

The way to get over mental illness, they told me, was through psychology. Let the psychiatrists pick your brains endlessly, expensively, and, I must admit that occasionally they helped a little. But finally one of them got honest with me and told me that I probably never would be well. I should accept the situation as it was.

But, thanks be to God! He led me to a woman who believed in Jesus Christ and His ability and willingness to answer prayer. She prayed for me, and in half an hour, with no charge, and no pain, Jesus Christ had done for me what the psychiatrists had not been able to do. I was delivered. For the first time in many years I could talk without stammering. Gone were the fear and the resentment, the torment. In their place—Jesus, my beloved Lord. I was born anew. I was free. I knew what life is. I had a new center for my life, a new perspective on the world and the people in it. No human

being could make me whole, but Jesus can and did.

I still have to ask why? — Why did I have to live all of those years before someone told me that Jesus is related to life, that He is not dead, or impotent, but alive and able to help His creatures? The Sunday Schools and churches never told me. The seminary I went to never told me. In fact, the least Christian environment I have ever known was that seminary. I say this in love, because, you see, they didn't know Him either.

Now God had healed me of the mental illness, and of a bunch of psychosomatic ailments that went with it; and a couple of weeks later He healed me of a hearing deficiency I had had, probably from birth. After these experiences of God's power, I began to study the New Testament in a new way. No longer was I concerned with pulling it apart and explaining it away as we were being taught in seminary. Now I wanted to study it to learn what it says.

When I went back for my last year in seminary I began a study of the healing miracles of the New Testament. From the Gospels I learned how Jesus dealt with broken bodies, minds and spirits, that came to Him for help. When I got out of seminary I continued to study and try things out. We wanted to know what God promises in Jesus Christ, and whether these things are still valid. The evidence has indicated that they are.

But still something was missing. When our study reached into the Acts of the Apostles, I found out what it was. Knowing Jesus is not enough. Being trained in His school, accepting His salvation, even taking on the responsibility of discipleship are not enough. For Jesus advised his disciples to wait in Jerusalem until they were clothed "with power from on high," and then they could be witnesses to Him. In Acts I could see how a small group of frightened people were transformed instantly into the most powerful force that the world has ever known, by their experience on the Day of Pentecost. There they became the Body of Christ, speaking His words, doing His works, reconciling the world to Him, bringing thousands to salvation through

one sermon, performing miracles, making known the wonderful power and might and love of my Lord Jesus Christ. That's the kind of power I wanted in my ministry.

I thank God that He led me to seek and receive, in accordance with His Word, a pentecostal experience of my own, and that He has baptized me with His Holy Ghost, so that in this wonderful ministry to which He has called me, I no longer need to do my own preaching, nor make my own decisions, nor operate by my own power. I doubt if I could ever lead many to Him that way. But now when I preach, He gives me the words to say, as He promised in His Word. When I talk to people and counsel with them, He gives me His Wisdom. He guides me through the day to do the things which He most wants done. Sometimes, when I am sufficiently yielded to Him, He gives me the privilege of being a channel for His miracle-working power. He teaches me to pray and to praise Him constantly and in new ways. He fills me with His love, showing me His joy and His peace. He is beginning to teach me His patience and His gentleness. Someday He may even be able to teach me His meekness.

I want to give my life to His service, every minute of it, so that other people may not be left in the dark as I was, but may know that God's promises are true, that Jesus Christ is still alive and effective in human life, that His loving, transforming power is for everyone. I want everyone to know what a wonderful difference My Lord and Savior Jesus Christ can make in human life.

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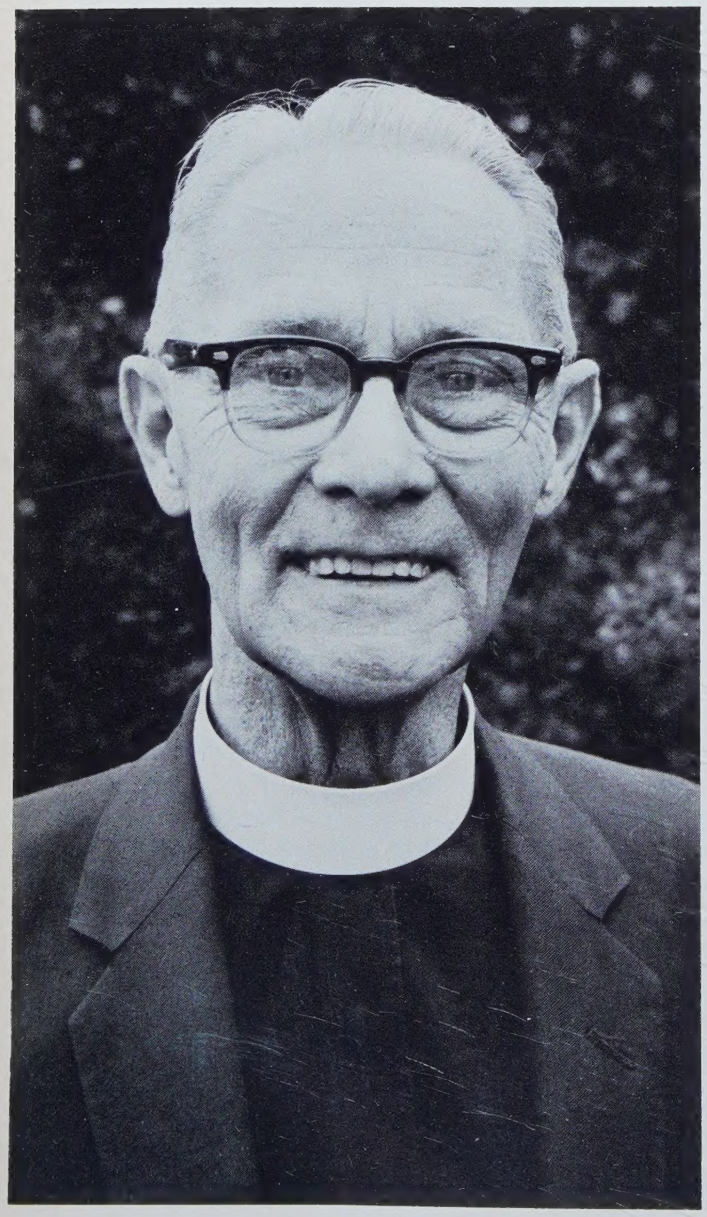
The LORD Called

By the Rev. William T. Sherwood



I came East in 1953 to interview a certain Bishop in regard to what I felt would be my "semi-retirement" parish for the last few years of active ministry, intending to retire in 1957 at the age of 68, so I could take my invalid wife to Florida to live. The good Bishop said "Let's see what your life has been!" — and proceeded to take a copy of Stowe's Clerical Directory from his shelves:

SHERWOOD, William Tinsley (New York City), Clark Mills, New York — Rector St. Mark's Church and St. Peter's Church, Oriskany, 1952. — Born Rochester, New York, Oct. 14, 1889; son of Clement Read Sherwood and Nellie F. De Veaux. School: St. Stephen's, B.A., 1911; General Theological Seminary, 1914, S.T.B., 1916. Deacon, June, 1914; Priest, Nov., 1915, Bishop W.D. Walker. Married Theodora Steigerwald, June 20, 1914; Three children. Minister in Charge Christ's Church, Cuba, N.Y., 1914-15; Rector same, 1915-16; Missionary in Charge, Christ's Church, Friendship, N.Y., 1916; Curate, Christ's Church, Corning, N.Y., 1916-18, Chaplain De Veaux School, Niagara Falls, N.Y., 1918-20; St. John's Church, Cornwall, N.Y., 1920-25; St. John's Church, Lancaster, Pa., 1925-27; Rector Trinity Church, Tyrone and St. John's Church, Huntingdon, Pa., 1932-41; Rector Church Advent, Brownsville, Texas, 1941-45; Rector Church of the Redeemer, Eagle Pass and Priest in Charge Holy Trinity Mission, Carrizo Springs, 1945-46; Diocesan Missionary, West Texas, 1946-48; Rector Calvary Church, Menard and Priest in Charge of St. James Church, Ft. McKavett, Texas, 1948-52. Deputy General Convention, 1940-43; Delegate Provincial Synod, 1938-39, 44; Provincial Commission Rural Work, 1940-41; Chairman Diocesan Evangelical Commission 1934-35; Archdeacon Altoona, Diocese of Harrisburg, 1935-41; Member Executive Council and Field Department, 1939-40; Member committee Enlargement Diocese Endowment, 1939-40, all Diocese Harrisburg; Dean of the Northern Convocation, Diocese of West Texas, 1951; Chairman Dept. of Missioners, 1945-46.

It makes me smile to think how little revealing those data really are! How differently the three inch condensation of a man's ministry would read if the really essential facts, as God sees them, were recorded!

The Bishop seemed satisfied with what he read, and I had four happy surprisingly useful years in two tiny parishes in the north. Then, Florida, and comfort (to a degree) on pension and social security and part time work in a neighboring Church. But my wife lived only a few months, sunshine or no sunshine.

Me out of Retirement

I was free to go back into active work; and my Bishop, back north, wanted me to do just that. But I preferred the ease of retirement life. Alas, I was satisfied —with a few services a week, a chance to hold a healing service on Thursdays with a weekly Communion service and a prayer group that ALMOST but never quite caught fire, with chances to make hospital and other sick calls — and plenty of time to go fishing, play bridge, do some painting, and indulge the many other hobbies I'd assiduously cultivated but never had had time for. Happily remarried, a year and a half later, my friends thought of me as a truly lucky man; and "in the natural," as we say — I WAS! But something was sadly missing.

Sometimes I'd be shown in dreams what it was. I would see the face of Jesus Himself, looking sad. "What is it, Lord?," I'd say. "FEED MY SHEEP!" "But Lord, I DO . . . Sundays, Wednesdays and Thursdays! Don't you know I'm RETIRED?" More than once, I had vivid dreams like this, and I would add a little to my work — see a few extra sick folk, say a few extra intercessory prayers. But the uneasy feeling in His Presence, when I prayed, persisted. Once I saw myself in a dream preaching joyously as years before, when I'd been closer to Him in periods of real dedication; for I had known what it was to feel genuinely surrendered to the Lord Christ and to revel in the work to which He had called me so many years before. But power to turn my life back to Him in real surrender was lacking. In our prayer group, which never seemed to quite arrive, some good things happened; but there were times when I felt like dropping the whole thing. The results did not seem worth the effort!

In this state of mind I finally decided to attend a Healing Conference (Camp Farthest Out at Ardmore, Okla.) in the Fall of 1959. My good luck (God's tremendous grace) caused me to room with a brother priest, an Anglo-Catholic like myself, the Rev. Wilbur Fogg, then of Decatur, Ill. Through him, just before the inspiring seven day Conference ended, I found the glorious experience which I can only think of as "THE GIFT." It was the very experience of the one hundred and twenty at Pentecost; of the "only baptized" people to whom Peter and John came in Samaria; of the Gentiles in the home of Cornelius; of the ones at Ephesus upon whom St. Paul laid hands — after baptizing them in the Name of Jesus. For like them, I found myself, to my own utter amazement, baptized "with the Holy Ghost and with fire" and speaking in an entirely unknown language — words that I knew deep in my heart were praises to the Saviour God, whom for three years I had been putting in second place in my easy-going, hobby-filled life! At last, in the little prayer meeting Fr. Fogg had taken me to, I was giving my heart to Jesus in utter and complete abandon; I was loving Him as I NEVER had loved Him before. I knew now at long last that "He was mine, and I was His, forever!"

I had known periods of surrendered life before. Back in the early days of the Oxford Group I had known what it was to be truly guided, and to sing in my heart to the Lord, as I went about His work. But this was on a deeper level, and brought a greater sense of security and joy in Him than ANYTHING I had ever known.

I returned to my work a new man. I felt, and people told me I looked, twenty years younger. Two weeks later I became seventy and I felt younger, happier and stronger, than I had at fifty. God was so good! And the new joy, thanks be to Him, was contagious. The semi-defunct prayer group came alive. Souls were saved; people were healed. For weeks I walked in an ecstasy of bliss that words cannot describe. God had baptized me with the Holy Ghost, in a way that I SHOULD have been baptized at Confirmation — but, not expecting it then, how COULD I be!

How surprised the Bishop would have been, in those far off days, had I, a boy of fourteen, started speaking in tongues, as did the people he'd just been reading about, in Samaria! I was given a delayed reaction — some fifty-five years delayed! How much more fruitful my ministry might have been, if the Bishop HAD expected it, as would have been the case, were the Church fully alive to God's own provision for our spiritual life, as clearly set forth in the Holy Bible!

Lest some carping one should say "We don't KNOW the Samaritan Christians spoke in tongues," I would add here that of course we don't. But in three OTHER cases the Book of Acts records of the Holy Spirit being imparted to believers; tongues ARE mentioned as the sign. And we know that SOMETHING visible, and/or audible, must have happened at Samaria that time, or Simon the sorcerer would not have been led to offer money to St. Peter to purchase the gift "that upon whomsoever I lay hands, they may receive the Holy Ghost." I wonder who — watching a Bishop at the time of Confirmation — would offer money to be in his place, because of anything he could *observe* happening!

How glorious it is to be back in full time, adventurous, happy work for my Master. The joy and peace and sense of new power is so great since that Baptism in the Spirit came to

(continued column 2, page 54)

Have You Received the Holy Spirit?

Dorothy Gregg Wright

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In the July and October issues of the "Elbethel," we have considered (with a degree of thoroughness) the Baptism in the Holy Spirit in those phases of this important subject that have to do with:

What the Baptism in the Holy Spirit is;

For whom it is;

The various Scriptural terms applied to this experience;

The importance and results of this experience.

From an unbiased study of the Word of God, we feel assured that the teachable heart should be convinced that there is a definite experience for the believer subsequent to the New Birth, variously referred to in the Scriptures as being baptized in the Holy Spirit, being filled with the Holy Spirit, receiving the Holy Spirit, the gift of the Holy Spirit, et cetera.

Furthermore, the Word convinces us that this experience is for all believers, "even as many as the Lord our God shall call unto Him;" that it is vitally important to life and ministry; and that it results in the life's being lifted into a higher spiritual realm of living and power, and established in that realm to the degree in which the Holy Spirit is allowed to fulfill His office-work in the life of the believer, as Teacher, Revealer of Christ and His wonderful Gospel of victory and Guide into all Truth.

With these convictions from the Word in the heart, there comes to the honest seeker after Truth who has not been filled with the Holy Spirit the question: How can I know whether or not I have been baptized in the Holy Spirit? Some may present the fact that they have experienced a great moving of divine love in their hearts toward others, and may suggest that perhaps this is the proof that they have been filled with the Spirit. Others may present various other proofs;" but, in the final analysis, we must all agree that only the Word of God can enlighten us on this subject.

It is in the Book of The Acts that we find the accounts of the outpouring of the Holy Spirit, from the initial outpouring at Jerusalem on the Day of Pentecost, said to be in A.D. 33, to the outpouring at Ephesus, in A.D. 54. The period of time covered by the entire Book of Acts, said to be from A.D. 33 to A.D. 63, saw mighty workings of the Holy Spirit through the Church; but it is in that period of approximately twenty-one years, up to A.D. 54, that we have the specific accounts of the outpouring of the Spirit upon the various churches of the days of the Apostles.

The approach in teaching upon any Scriptural subject may be by that method which makes a statement (believed to be truth by the teacher), and then seeks to prove it by adducing various Scriptures in its support. But in our approach to the subject of the Initial Sign of the Baptism in the Holy Spirit in this article, we shall invite you to follow through with us in our consideration of these various outpourings of the Spirit in The Acts, and then to let God move upon your own hearts as to your conclusions.

Let me say, however, that what we find here in the various accounts in The Acts must indicate to us God's plan for the Church in this regard, for there is no indication in the New Testament of any change in His plan: in fact, this outpouring of the Spirit, as quoted by Peter on the Day of Pentecost, is for "the last days." This expression as related to the Church began with the first advent of Christ and extends to the end of the age, as is said by Dr. C. I. Scofield, including the entire Church Period. Therefore, when Peter quotes Joel's prophecy as applying to the outpouring on the Day of Pentecost, he is applying it to the entire Church Period: "And it shall be *in the last days,* saith God, I will pour forth of my Spirit upon all flesh: . . . "

Let us see, then, what The Acts teach about the accompanying sign of the Baptism in the Holy Spirit. In our previous articles we have referred to these Scriptures in various phases of our study of this subject. Therefore, in this article, we shall limit our discussions of them to the point now being considered. We suggest that you read the entire portions indicated in the Scriptures.

(1) The Outpouring of the Holy Spirit at Jerusalem on the Day of Pentecost—Acts Ch. 1 and 2.

The verses of immediate interest to us in this connection are Acts 2:1-4, where the actual outpouring of the Spirit is recounted. There are various things referred to here in description of that which preceded their being filled with the Holy Spirit: such as "the sound as of the rushing of a mighty wind" that filled all the house where they were sitting; and the "tongues parting asunder, like as of fire," that sat upon each one of them. But it is in the fourth verse that we have the final account of their being filled with the Spirit. Note carefully the words of Scripture: *"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."*

What accompanied their being filled with the Holy Spirit on the Day of Pentecost? The above Scripture answers the question: They *"began to speak with other tongues, as the Spirit gave them utterance."*

"Other tongues" — what does this mean? The Amplified New Testament (well endorsed) translates this: "other (different, foreign) languages."

The scholarly Adam Clark, in his "Commentary and Critical Notes," quotes Alford as saying of this Scripture: "There can be no question that the fact which this narrative sets before us is that the disciples began to *speak in* VARIOUS LANGUAGES, *namely, the languages of the nations below enumerated, and perhaps others.* All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis."

(2) The Outpouring of the Holy Spirit at Samaria—Acts 8:1-25

Note especially Acts 8:17,18: *"Then laid they* [Peter and John] *their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."*

What accompanied their receiving the Holy Spirit, or being baptized in the Holy Spirit, at Samaria? We are not specifically told; but we *are* told that it was so wonderful to Simon (formerly called Simon the Sorcerer) that when he saw it, he offered the apostles money for the power to lay hands on people unto the same results. This he had not done to Philip, though he was amazed at the great miracles wrought through Philip by the power of God.

What did Simon *see* that so affected him? Was it the same as that which Peter referred to as *seen and heard* on the Day of Pentecost? Was it the same as that which followed the outpouring of the Holy Spirit at Cornelius' House and at Ephesus, which we shall move on to consider? You judge; but it seems that un-

biased minds could come to no other conclusion.

(3) The Outpouring of the Holy Spirit in Cornelius' House, at Caesarea—Acts 10 and 11:1-18

Especially note Acts 10:44-46: *"While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God."*

What accompanied the pouring out of the gift of the Holy Spirit, or their being baptized in the Holy Spirit, at Cornelius' House? What thus convinced the Jews that the gift of the Holy Spirit was poured out on these Gentiles? *"They heard them speak with tongues, and magnify God."*

The Greek word translated "For" is an intensive particle used to introduce a reason for the preceding statement. The Jews knew the Gentiles had received the Holy Spirit, *"for* they heard them speak with tongues and magnify God." Peter reported later at Jerusalem that "the Holy Spirit fell on them [the Gentiles] even as on us at the beginning" — eight years before.

(4) The Outpouring of the Holy Spirit at Ephesus—Acts 19:1-6

Especially note at this time verse 6: *"And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied."*

What accompanied the outpouring of the Holy Spirit at Ephesus? *"They spake with tongues and prophesied."*

(5) The Outpouring of the Holy Spirit upon Saul, later called the Apostle Paul—Acts 9:1-18

Especially note verses 17-19: *"And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized."*

What accompanied Paul's being filled with the Holy Spirit? We are not told here; the emphasis is laid on the healing of his eyes. But we may take note, as a comparison with the accompaniments of the other outpourings of the Spirit that we have considered, that the Apostle says later: *"I thank God, I speak with tongues more than you all"* (I Cor. 14: 18). And this note of thanksgiving about this manifestation of the Holy Spirit through him, is the more striking because it is in the midst of corrective instruction concerning the exercise of the gifts of the Spirit in the Church.

Go back, now, over these five examples given of the outpouring of the Holy Spirit in the Early Church—the only examples found in the Word. "At the mouth of two or three witnesses shall every word be established" (II Cor. 13: 1). Prayerfully appraise what these examples teach you about the initial accompaniment of the Baptism in the Holy Spirit. Let the Word of God decide for you, and not the word of man, regardless of his claim to high position in the Church.

But someone may say: "As for me, my conclusions would be clear if it were not for that verse in I Cor. 12:30, which says: 'Do all speak with tongues?' " The person may go on to say: "It seems to me that the Word makes clear that the Spirit distributes the gifts in the body of Christ as He wills, giving to one member one gift, and to another member another gift. And then it is made doubly clear that all do not have the same gift, for it says: 'Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?' "

My friend, you are correct that the Word of God teaches definitely that all the members of the body do not have the same *gift,* for it is about the *gifts* of the Spirit that Paul is speaking in the twelfth chapter of First Corinthians. No, not all have *gifts of healings;* yet the general admonition is given in James 5:16: "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man [any righteous man] availeth much in its working."

Not all have the same *gift;* but the *signs* should follow every believer in a greater or less degree, as promised in Mark 16:17,18: "And these signs shall accompany [follow] them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them: they shall lay hands on the sick, and they shall recover." All these signs should follow, according to the need, in the life of every believer; and they will, according to the measure of faith in the individual heart.

In other words, *there is a difference between the operation of the signs that should follow every believer, and the nine gifts of the Spirit,* which are especially given to individual members of the body of Christ for operation in the assembly for the edification and help and upbuilding of the Body. Do you think that the promise concerning drinking (inadvertently) any deadly thing and not being hurt thereby, is only for certain ones? Ah no! this is a blessed assurance to all believers; and many may have opportunity to prove its truth in the days to come. And how many who have not gifts of healings, have laid hands on sick ones and seen them recover!

In like manner, there is the *gift of divers kinds of tongues,* which is intended, with interpretation, to operate in the giving of messages in the assembly for the edification of the whole Body. But there is also the *sign of speaking in other tongues* as the Spirit gives utterance, which edifies the individual as the Spirit operates through him in prayer and praise to the glory of God in his own devotions.

Now, can we further justify this statement that there is a difference between the *gift* of tongues and the *sign* of tongues? Yes, the operations of the Spirit in connection with the Early Church indicate this difference. There are certain rules laid down in Paul's epistles for the proper exercise of the *Gift* of Tongues that the Spirit Himself does not follow in the initial outpourings in the Book of Acts. We know that the Holy Spirit, who revealed the proper exercise of the gifts to Paul, would not violate His own instructions, for He ever "maketh intercession" and does all else *"according to the will of God."*

We read concerning the operation of the Gift of Tongues in the assembly: "If *any man speaketh in a tongue, let it be by two, or at the most three, and that in turn, and let one interpret"* (I Cor. 13: 27). Now, if all speaking in tongues is the operation of the Gift, then this rule should be found to apply in every one of the outpourings of the Holy Spirit that we have considered, for the Holy Spirit fully controlled in each one of these settings.

But does this rule thus apply? No, it does not! On the Day of Pentecost (Acts Ch. 1 and 2), there were one hundred twenty assembled in the upper room (Acts 1:15; 2:1-4); but "they were all filled with the Holy Spirit, and [*they all*] *began to speak with other tongues,* as the Spirit gave them utterance" (v. 4).

The rule given in I Cor. 14:27 for the operation of the Gift of Tongues, certainly did not apply on the Day of Pentecost: there were more than three who spoke in tongues, and they did not speak in turn: *"every man* [in the multitude attracted by the noise] heard them speaking in his own language . . . the mighty works of God." Yet the Spirit was giving the utterance, and we know He did nothing contrary to His own rule. There-

fore, this was not the Gift of Tongues in operation. What can we say, using the language of Mark 16:17, but that it was the Sign of Tongues given in the initial outpouring of the Spirit upon the Jerusalem Church?

Let us now consider the application of I Cor. 14:27 to the outpouring at Caesarea, in Cornelius' House. Again we find the rule of two or three speaking in tongues in a single meeting, and that in turn, with one interpreting, does not apply. There were "many come together" of Cornelius' kinsmen and near friends; and the Holy Spirit fell on *all them that heard the word.* Furthermore, the Jews heard them speak with tongues and magnify God. There were more than two or three; there is no indication that they spoke in turn, or that there was any interpretation; yet it was all a most pure working of the Spirit upon them, in a most surprising outburst, which Peter described by saying: "The Holy Spirit fell on them, even as on us at the beginning."

This, too, was not the Gift of Tongues; but it was an unmistakable evidence to the Jews that these Gentiles had been filled with the Spirit. They were amazed "because that on the Gentiles also was poured out the gift of the Holy Spirit. *For* they heard them speak with tongues and magnify God." The speaking in tongues was to them an evidence, a sign, that the Gentiles had been baptized in the Holy Spirit.

Similarly is the same point indicated in connection with the oupouring at Ephesus, where twelve men were filled with the Spirit, and spoke with tongues and prophesied.

Thus we have ample proof that there is a difference between the gift of tongues and the speaking in tongues that accompanied these various initial outpourings in the Book of Acts. And remember that it is in connection with Paul's discussion of the *Gifts* of the Spirit that he says, "Do all speak with Tongues?" No, not all have the *Gift* of Tongues; but beloved, do not let this question about the *Gift* of Tongues confuse you in an unbiased consideration of the *initial evidence* of the Baptism in the Holy Spirit. Prayerfully review the presentation of the outpourings in the Book of Acts, and let the witness of the Word of God decide your doctrine.

Furthermore, let the clear witness of the Word of God tell you whether or not you have been baptized in the Holy Spirit. And if your experience does not measure up to that so graciously given to the Early Church — the experience assured to all the Church throughout the "last days" — let nothing hinder you from being filled with the Spirit as they were "in the beginning."

There is a marvelous stirring by the Spirit in some of the traditional churches of our day. God is evidencing His willingness to pour out His Spirit upon all flesh. A mighty revival seems just ready to break forth. Let us ask of the Lord the rain of His Spirit in this time of His blessed outpouring. He will pour out His Spirit like the latter rain that abundantly watereth the earth.

O God, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.* *From The Book of Common Prayer*

The Rev. Wilbur O. Fogg

Newness of Life

Some four years ago, while attending a healing conference in the Eastern part of the United States, I found myself suddenly bursting out, speaking in a new and strange language. The experience was a wonderful and glorious RELEASE; an exalted introduction into an entirely new conception of my relationship with God.

Despite some neglect in regard to my walk in the spirit, and despite the fact that my old doubting and skeptical mind kept posing new questions concerning the whole matter, it is nevertheless true that my ministry underwent a change from that day. People wondered why my preaching was "different," and sometimes there was the temptation to accept personal "credit" for the help people received. On the other hand, new conflicts arose, as the world came into opposition to the Spirit, and as my own doubts and weaknesses left me vulnerable.

Nevertheless, God was giving me a progressing and developing ministry. On coming to Texas, from Illinois where I had been serving, I hoped that things would "open up." Again, the Spirit began operating through my preaching and some people seemed to be helped. Again, also, opposition came. Then God sent contact with the Blessed Trinity Society of Prayer, and at the same time I discovered a few people who were enabled to share with my wife (also Spirit filled) and me the wonderful blessing of the infilling of the Holy Spirit.

Just this past week, through a period of turmoil and fatigue, the Lord led me in a new way to see something more of what it means to "lay aside every weight." Again (and for this I thankfully acknowledge the help of my recently acquired acquaintance with the Rev. David du Plessis) I have learned the value of a more continual use of prayer in the Spirit, in other tongues.

Having been led to a new level "in the Spirit" I pray that I may be continually yielded to His leading, and praise and bless His name for His abounding mercies.

Bishop Jolts Arid Church

Small parishes and missions drew a jolt from the Rt. Rev. Chandler Sterling, Bishop of Montana, who told the Episcopal Diocese of Oregon Monday night that they too often were a hiding place for theological bones — all dried out, with no nourishment in them.

Bishop Sterling spoke at the banquet of the 73rd annual diocesan convention. More than 500 Oregon clergy and laymen were present.

Bishop Sterling, who entered the Episcopal church's mission field in Western Nebraska, still maintains his active interest in the revitalization of rural missions.

In Illinois as a boy, he said, he once found a crow with a clam caught on his foot. The crow was dying because it could not fly. The clam was surviving, because it still drew nourishment from the mud in which it lay.

"Every one of our small parishes and missions has a clam on its foot and it won't be long until they die completely," Bishop Sterling told his audience.

'Pentecost' Coming

In Montana, the diocese is engaged in revitalizing the small congregations and missions. Only the best priests are sent out to the mission areas, where they train sons and daughters so that one day the church may extend its effort to the heavily populated areas where it is needed.

The bishop told the Oregon Diocese that he was "convinced another Pentecost is coming and it's already started," if the people would just get the "organization church" out of the spotlight.

Honored at the banquet Monday, was the Rev. George H. Swift of Salem, who will retire Dec. 31 after 31 years in the ministry.

Monday, the Diocese defeated the recommendation, to be presented at the Triennial Convention in Detroit in September, that the denomination name Protestant Episcopal be changed to Episcopal.

Annual reports of officers, committees, departments and affiliated organizations were scheduled to fill the remaining Tuesday business session.

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of April 12, 1961

CHRISTIANITY

TED SAYS . . .

I'm really just beginning to understand why writing this small article has been so difficult for me. Even though I've been a "church attending Episcopalian" all of my life, religion isn't something that I've felt one should talk about in public, or make an issue of. I praise the Lord that He has shown me that spreading and living His Gospel is really the only thing in our lives worth" making an issue of."

I was baptized and confirmed in an Episcopal Church in Miami, Florida. I attended Sunday School and Church every Sunday, served as an acolyte for several years, was very active in the Young People's Service League and later served as an usher in the Church, regularly. With these activities I found myself at Church at least twice every week.

In short, if I had ever thought about it, I'm sure I would have considered myself a good Christian. Well, perhaps I was, but that hardly matters now. What is important, is that I now realize that God has much more for His people if we will only accept it.

I received a Mechanical Engineering degree from the University of Florida in 1957, and accepted a position with an engineering firm in Los Angeles. Several months later, I met my wife-to-be. Although she had been a Methodist all her life, we attended the Episcopal Church together regularly, and in September 1958 were married in an Episcopal Church in her home town. Sharon grew to love the Church and its form of worship even as I, and was confirmed a few months later. We were active communicants, sang in the choir and participated in many of the other activities. We were very happy and God blessed us with two wonderful children.

One night about a year and a half ago, Sharon came home quite late from an evening meeting of Saint Mary's Guild. I had been asleep for some time and found myself not quite half awake listening to her tell me something about people receiving the Holy Spirit and a new language with which to pray and praise the Lord. I was so groggy that all I knew for sure was that she was tremendously excited about something. So I promptly turned over and went back to sleep.

Several days later, Sharon filled me in on some of the details. She had stopped after the meeting to talk to Jean Stone, St. Mary's Guild president. They talked for a couple of hours and Jean told her of an experience that she had had, that she felt she must share with her. I don't recall the conversation, but it had to do with receiving the Holy Spirit and speaking in an unknown tongue. Several days later they again talked and studied the Scripture's, and when my wife rather suddenly felt that this was a blessing that she too needed, they prayed together and she did speak in a new language and received the Holy Spirit into her heart in a newer and fuller way.

At first, I didn't know what to make of all of this. I had

(continued column 1, page 15)

SHARON SAYS . . .

It is amazing to look back over the short span of my life and to realize that God had it all mapped out. It wasn't a matter of being in the right place at the right time, for I no longer believe in coincidence, but the Lord planned each step.

I was raised in the Methodist Church, and attended Sunday School and other activities regularly. However, Christianity had no real impact for me until my junior year in high school. It was then that a vital young minister came to our rather cold church. The congregation seemed to come alive over-night. It was under the ministry of "Pastor Bill" that I came to know the Lord on a more personal basis.

I was very active in the youth work there, as were most of my close friends. But I especially remember the early morning Communion services that were held every Wednesday morning in Lent. Before, Communion had always been nothing more than a long service, but now it took on an entirely new meaning. It was while meditating and pouring my heart out to God for forgiveness of my sins, at one of the Communion Services, that I had a real encounter with Jesus. I made a vow to a call of the Lord to be a teacher, and later felt guilty that I hadn't completed my college education. But now, God has shown me that He is making me a teacher of the Gospel, the COMPLETE GOSPEL.

Shortly after I came out to California to attend college, I met my husband-to-be, and it was through him that I became an Episcopalian. We were serious church members, and active in guilds, choir, study groups, etc. I attended Holy Communion twice a week, and read The Offices morning and evening, but I knew there was more. For some time, I prayed for more of God. I poured out my heart week after week, searching for words to express my feelings. I wanted to tell God something but I didn't know what nor how. Praise God, now I have the words. But it's nothing that I thought of. My heavenly Father gave me His words with which to magnify His glorious Name.

One evening after a board meeting of our guild, Jean Stone asked me if I had heard what was going on at St. Mark's. Well I hadn't, so we proceeded to her car where we read Scriptures and discussed the Holy Spirit and speaking with other tongues. I must have led a terribly sheltered life, for I had never heard of this before. Yet, there it was—right in God's Holy Word.

The next few days I spent many hours reading the Scriptures pertaining to the Baptism of the Holy Spirit and speaking with other tongues. Three days later Jean came over to talk to me some more; however, my intentions were only to talk! I felt I was not ready—not holy enough. Well, as we sat there chatting, a strange feeling came over me, and I found myself saying. "Jean, I want It." I wasn't sure what "It" was, but I knew that I didn't have "It," and I wanted "It."

In short, five minutes later I was praising God in an un-

(continued column 2, page 15)

s a Family Affair

By Ted and Sharon Shohfi

TED SAYS . . .

many many questions. I honestly didn't even recall a mention of speaking in an unknown tongue in the Bible. If this was so important and real, why hadn't I read or heard about it? I was taught in confirmation classes, so long ago, that I would receive the Holy Spirit when the Bishop laid hands upon me in the confirmation service. Why didn't I speak in an unknown tongue then?

In the weeks to follow, these and many other questions were answered as Sharon and I studied the Scriptures and prayed and talked about it. She did not try to rush me into anything, but

(Continued Column 1, Page 16)

SHARON SAYS . . .

known tongue, I wanted to go on forever and never stop. Praise the Lord, I haven't stopped. Now, when I say the prayer: "And take not thy Holy Spirit from us," I really mean it!

One by one, things are dropped by the wayside. Things I never realized were sins. The Holy Spirit leads us into ALL TRUTH. I won't say that it has always been fine and dandy, for I haven't always done my part. But now there are no "dry periods." The Power to stay close to Jesus is accessible all the time. It's amazing to look back and see the change in my life, and how differently I feel about so many things.

(Continued Column 2, Page 16)

A FAMILY AFFAIR † † †

TED SAYS . . .

merely asked me to pray about it. It did my scientifically questioning mind a world of good to find out that the rector of our church had also received the Holy Spirit with the accompanying sign of the unknown tongue. As I recall, the major change that was immediately apparent in my wife was that she was even happier and more joyful than she had always been. Still not wholly convinced, but at least certain that I had everything to gain and nothing to lose, I asked the rector to come over one evening to speak with me.

We sat and talked for a while, asking and answering questions, referring to the Bible and Prayer Book and praying. Finally, I ran out of questions except for the one big one. Did I want to receive the Holy Spirit and the accompanying gifts as the Apostles did at Pentecost? Even with my deep-rooted Episcopal background which had not made clear in Sunday School, Confirmation Classes or elsewhere, this type of an experience for us today, I knew that I only had one answer. Yes, if it provided a more vital and effectual way of worshiping God, I wanted it.

At first I was fearful of whether I could receive this blessing of the Lord while still clinging to some doubt in my mind, but I was assured that the Lord is faithful and all we must do is to come to Him with an open heart and ask and we shall receive. Then Father Bennett and Sharon laid hands upon me and we prayed as the Lord directed. They told me to open my mouth and speak forth, not in English, but whatever came to my lips. As they continued to pray and praise God, I felt what started as a tingling, as I started to stammer from within, and continued to flow into an overwhelming infilling as a rather fluent language began to flow from my lips. Glory be to God! I knew then, of a certainty, that I had received something more of the Lord than I thought possible. I was encouraged to continue praising God in this new way, and as I did, the language became more and more fluent, as did my love for the Lord.

Praise the Lord! What a beautiful transformation has taken place through His Holy Spirit. God is now truly First in my life. Not only is God's Word more fully revealed to us in all its meaningfulness and beauty, but the Spirit gives us power to live and preach according to His commandments. It's a most glorious feeling to step aside and then follow, letting God lead the way.

Heavenly Father, I pray that you would use me more each day to Thy great glory. Take me up in Your hand as You would a tool — not a dull, heavy, burdensome tool, but a sharp, agile one. Help me to keep sharp and useful through the power of thy Holy Spirit. Guide me always that I may not be content to lie in the chest and rust and corrode, but that I may continually place myself at Thy disposal. Keep me well oiled by Thy precious anointing Spirit, and keep me precise in Thy knowledge through Thy Holy Scriptures — So that I may truly serve Thee to the Glory of Thy Everlasting Kingdom, through Jesus Christ our Lord.

Yes, in me, in me He dwelleth
I in Him and He in me!
And my empty soul He filleth
Now and through eternity.
—H. Bonar

The holiest moment of the church service is the moment when God's people (strengthened by preaching and sacrament) go out the church door into the world to *be* the Church. We don't go to church; we *are* the Church. — from CHURCH MESSENGER by the Rev. Lee W. Robinson

SHARON SAYS . . .

The most important change in my life, is that Jesus is now Head of it. My one desire is to do His Will. I'd rather talk about, and to Jesus, than anything else. If two years ago, someone would have told me that I would be going to two and three prayer meetings a week, witnessing to people about Jesus and the Power of His Holy Spirit, working on a magazine that will spread the entire Gospel, and most of all *speaking with other tongues,* I would have immediately called for the little men in white. How God does change things!

And now, the bond that Christ has made in our home, is a true bond of Holy Matrimony. Words cannot relate the wonderful closeness when as husband and wife, we kneel offering ourselves, our home, and our children to God. We both know that Christ comes first in our lives, and because of this there is a unity that no man can put asunder.

Through this experience of receiving God the Holy Ghost in all His fullness, the formal worship of the church has taken on a new meaning, especially the Holy Communion, where we meet our Lord face to face. But my heart is burdened for my brothers and sisters in Christ, for during Morning Prayer I hear their heavy voices. Morning Prayer is a beautiful service, full of the Praises of God. Rejoice you Christians. Are you happy for your creation, preservation, and the salvation of the world by our Lord Jesus Christ? It is not wrong to speak above a whisper once in a while, Psalm 150:5 & 6 says, "Praise him upon the well tuned cymbals: Praise him upon the loud cymbals. Let everything that hath breath praise the Lord." The Lord put us on this earth for the eternal purpose of praising His glorious Name. Let us be faithful.

I AM THE LORD THY GOD

And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins. (Matt. 1:21) Behold, a virgin shall be with child and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. (Matt. 1:23) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12) He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (John 3:18) Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full. (John 16:24) And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. (John 14:16-17) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:17-18) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21).

Do you know the definition of a religious fanatic? "Someone who loves the Lord more than I do!"

OPENING DOORS

A MEDITATION UPON SOME PETITIONS IN THE LITANY

By the Rev. Edwin B. Stube

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Preface

Our Blessed Lord, by His life and death and rising again, opened many doors for the people He has created. This opening of doors, His atoning work for us, was not limited to His self-sacrifice on the Cross, but was accomplished by every aspect of His earthly appearing.

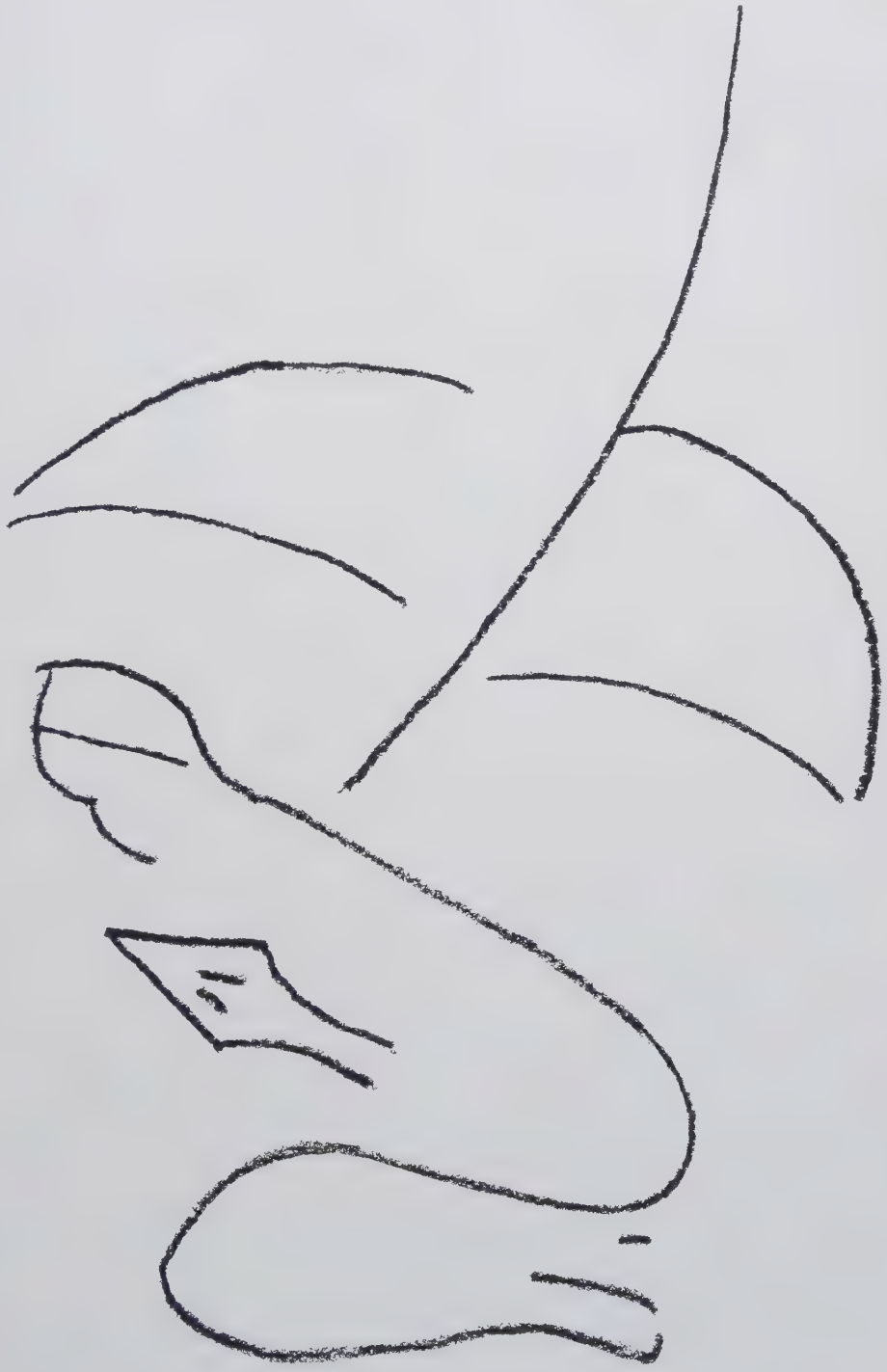
The obsecrations of the Litany, which constitute the framework for this study and serve as the captions for the pictures, are a summary of these mighty acts by which our deliverance was won. They are doors opening into constantly new and wonderful experiences of the fullness of the life which He so freely gives us.

It is hoped that this series of drawings and of scriptures will so exhibit these doors that the reader will open, and enter into the meaning and the power of these greatest of all events.

The Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.

The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God."

And she shall bring forth a Son, and thou shalt call His name JESUS; for He shall save His people from their sins.



By the mystery of thy holy Incarnation

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

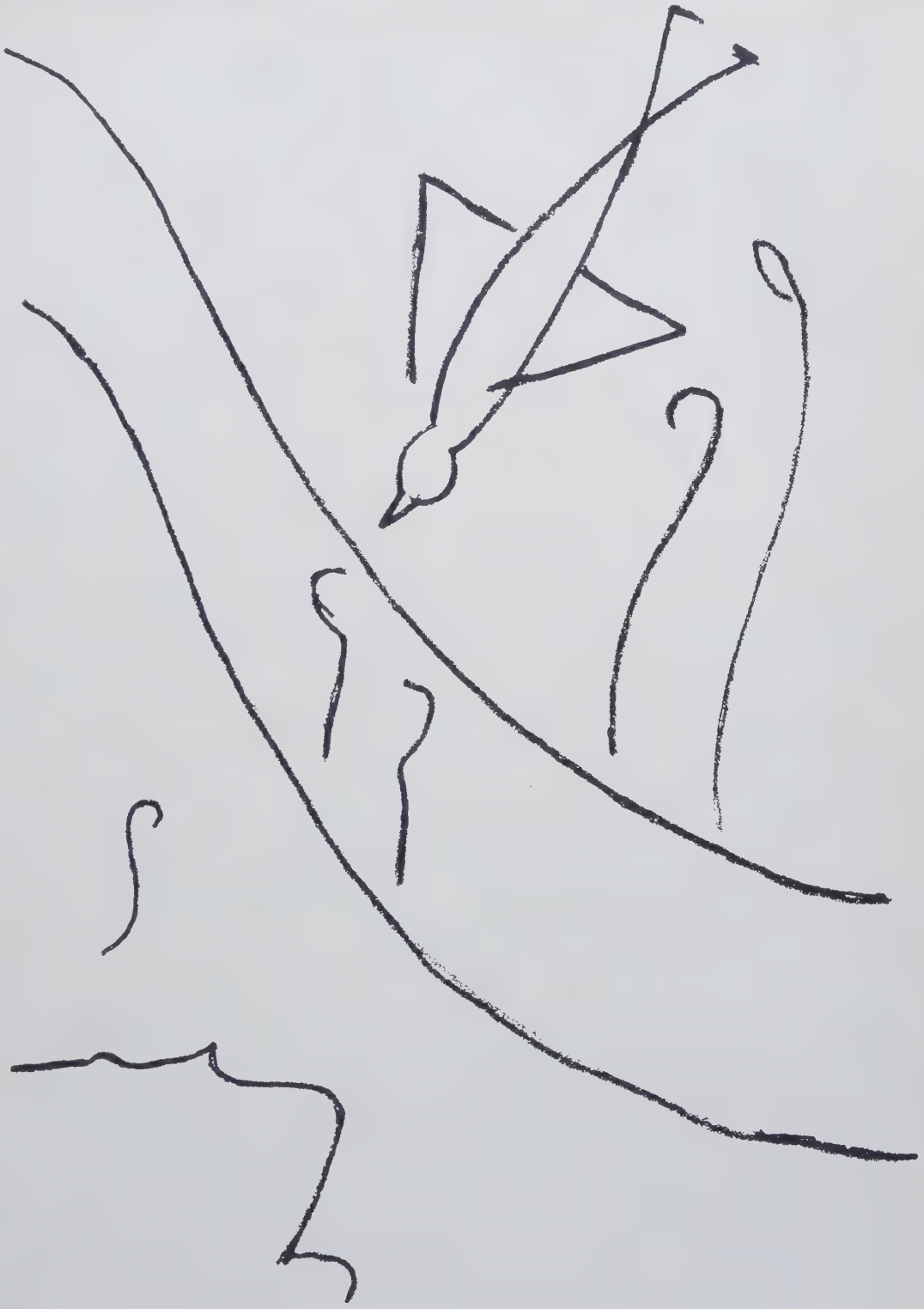
And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.

And as many as received Him, to them gave He power to become the children of God.

By thy holy Nativity and Circumcision

The word of the Lord came to John, the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

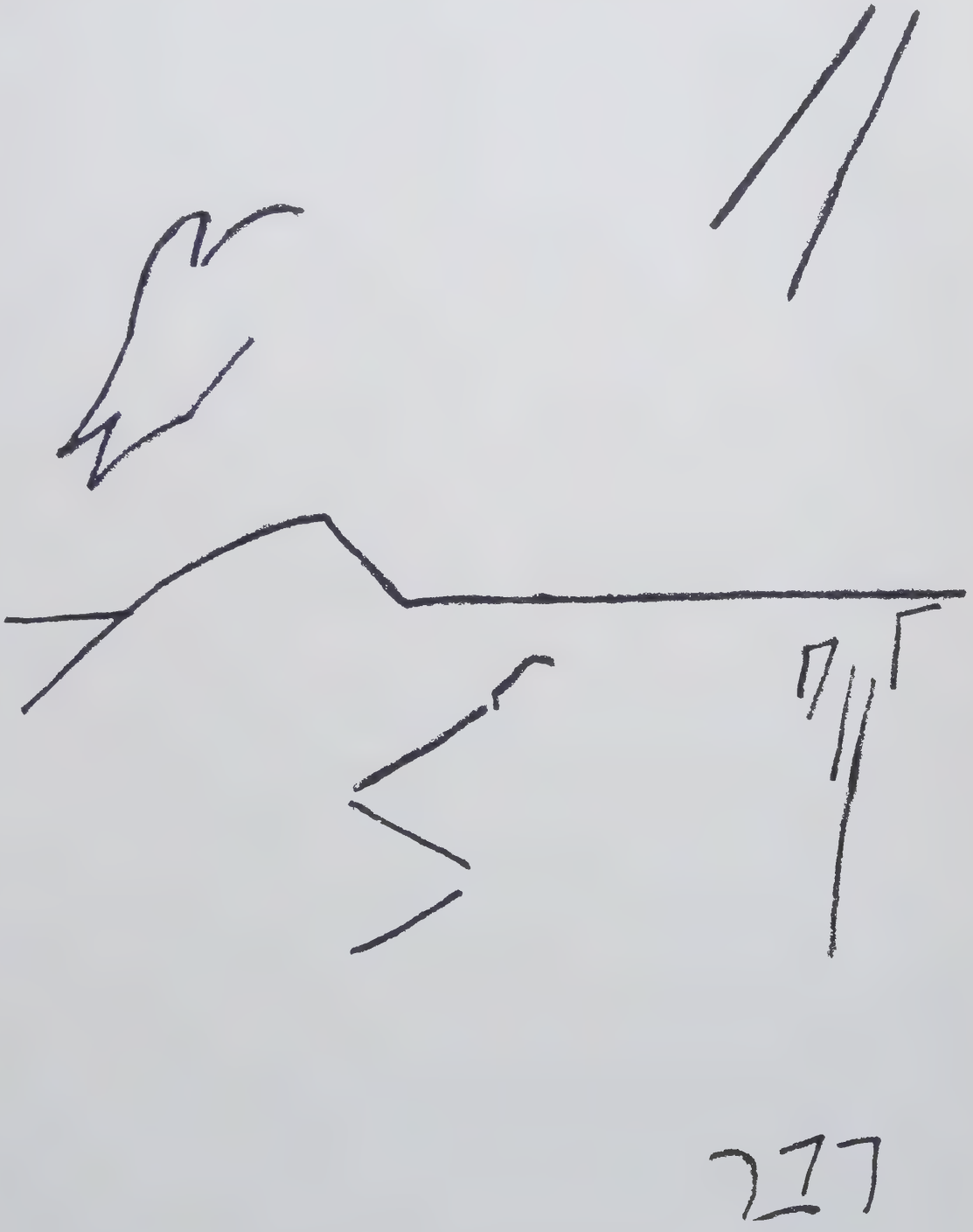
And John answered, saying unto them all, "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire."



By thy Baptism

And immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan, and was with the wild beasts; and the angels ministered to Him.

In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.



By Thy Fasting and Temptation.

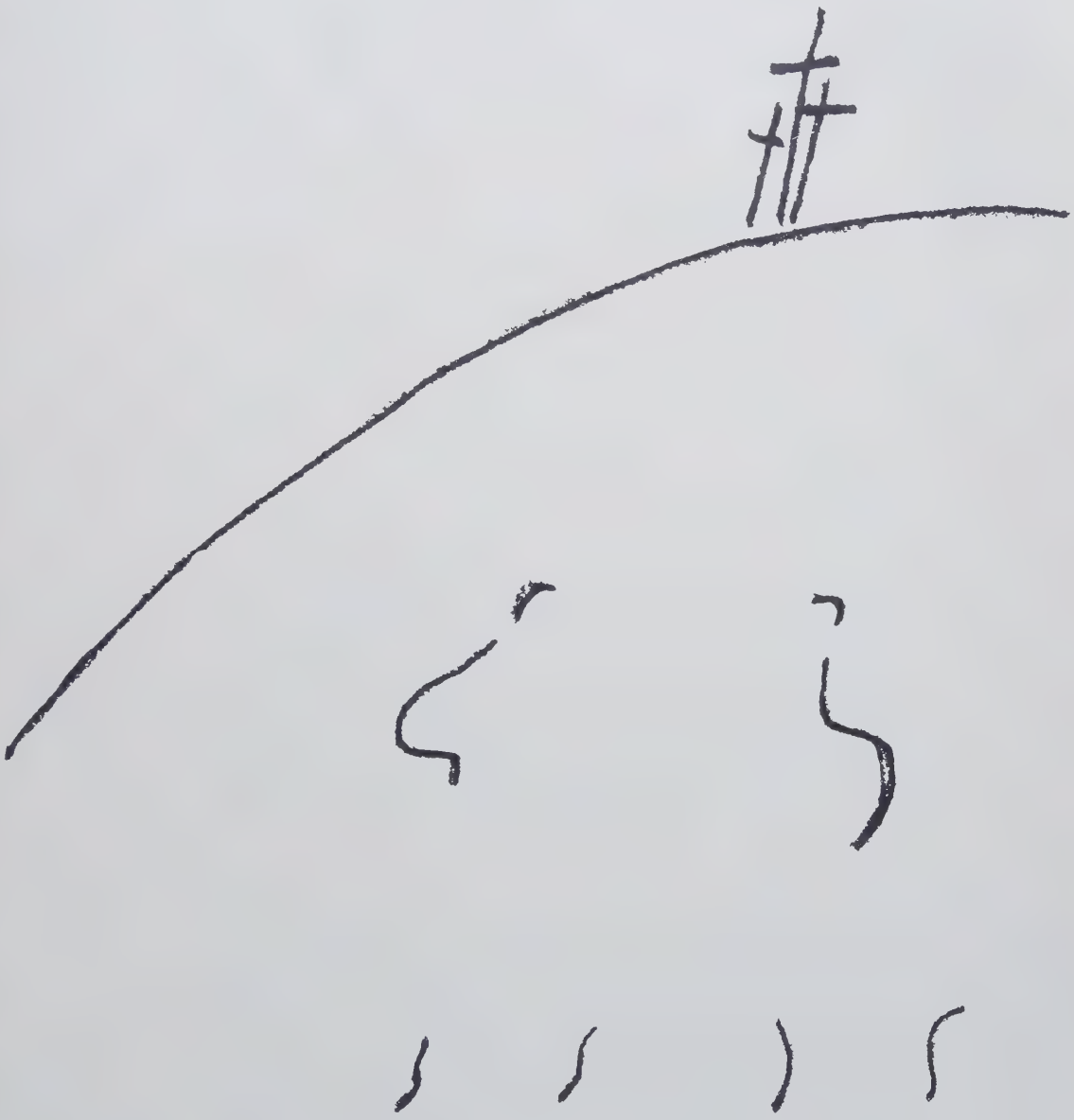
And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, "Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." And there appeared an angel unto Him from heaven, strengthening Him. And being in agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and He said unto them, "Why sleep ye? Rise and pray, lest ye enter into temptation."

By thine Agony and Bloody Sweat

And they led Him out to the place called Golgotha, the place of the skull. And there they crucified Him, and two others with Him, on either side on, and Jesus in the midst. And they that passed by reviled Him. And the scripture was fulfilled, which saith, "He was numbered among the transgressors."

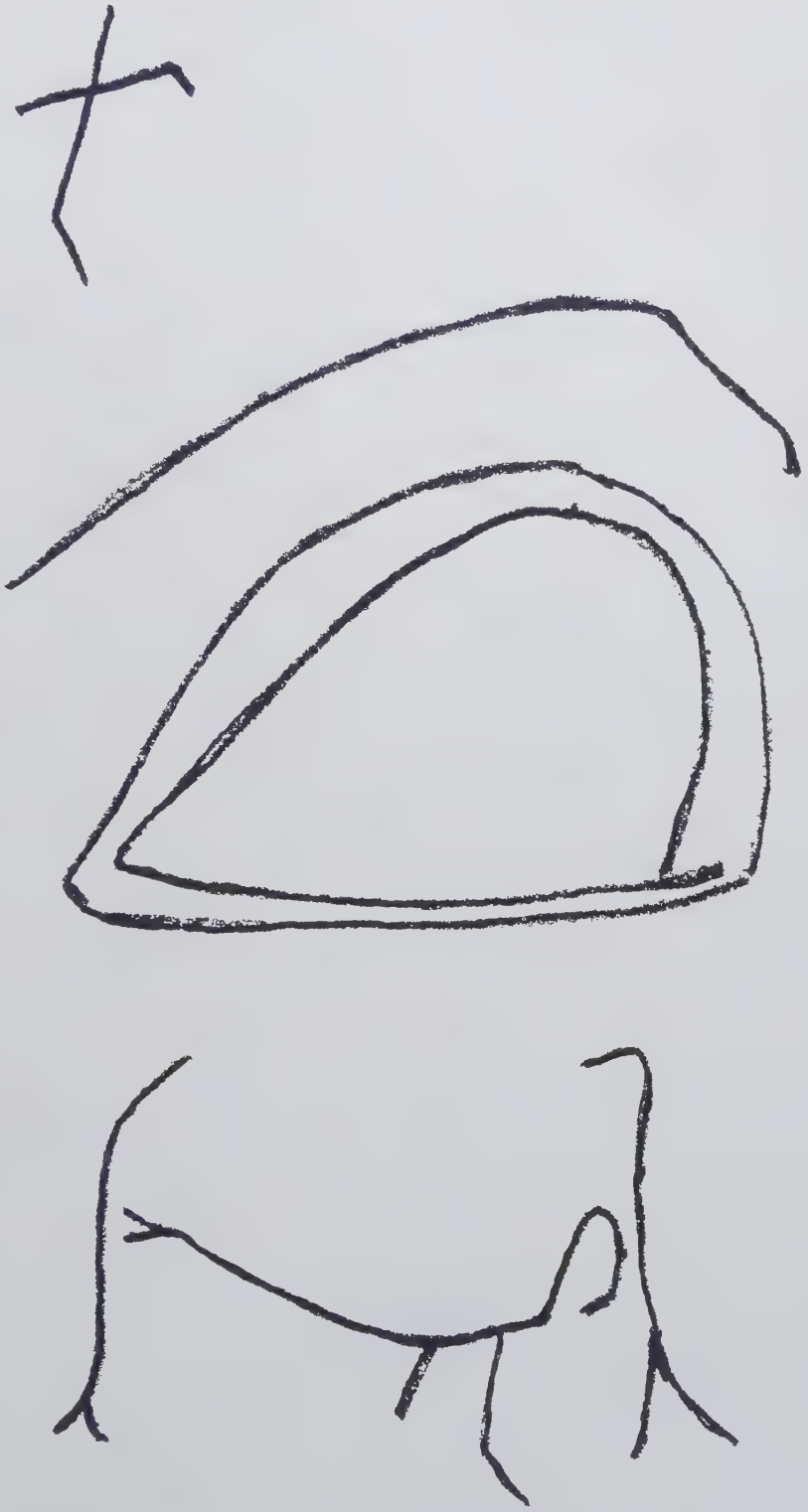
Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.



By thy Cross and Passion

When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.

We are buried with Him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

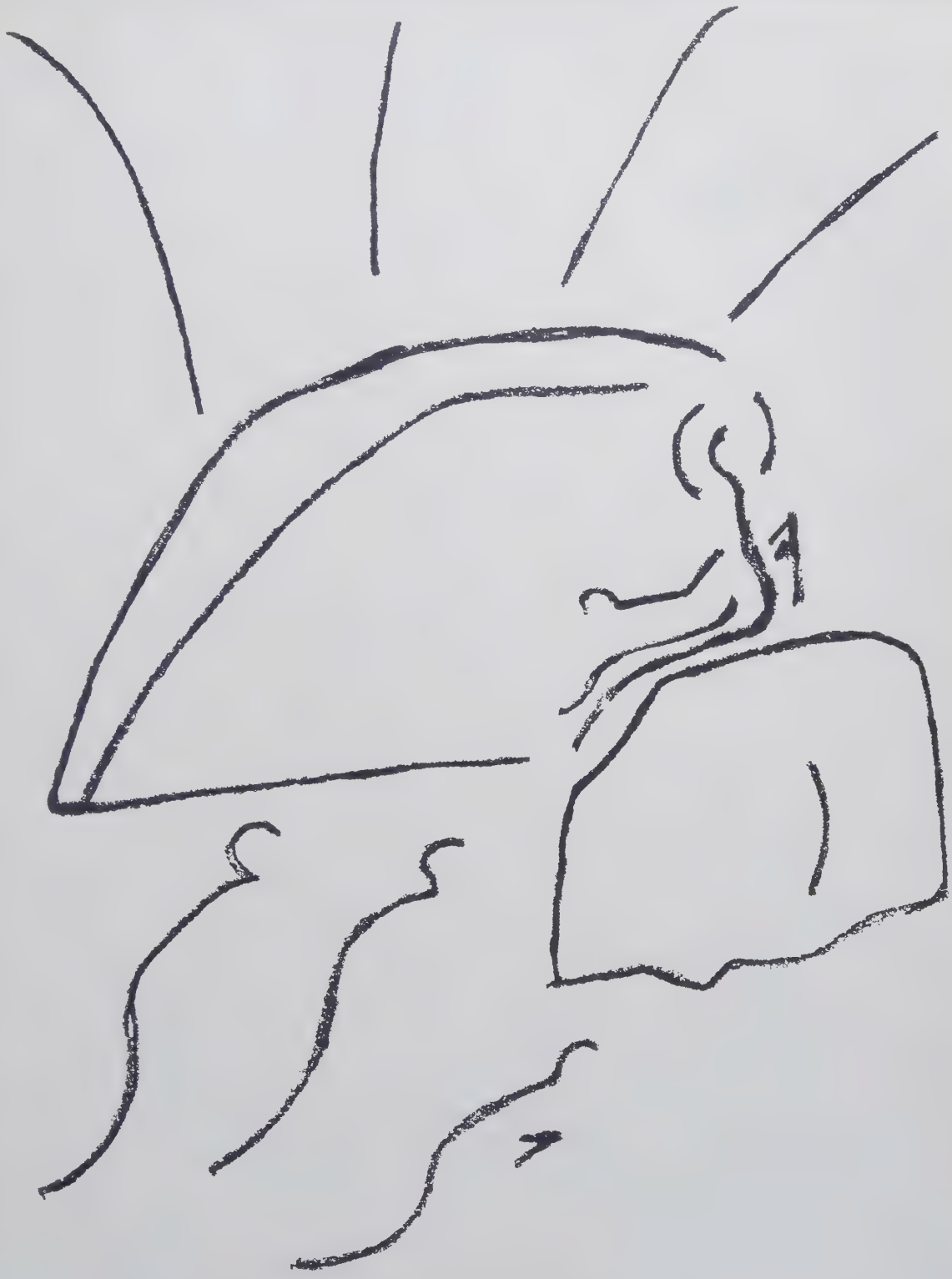


By thy precious Death and Burial

In the end of the Sabbath, as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door and sat upon it. And the angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen as He said. Come see the place where the Lord lay."

If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

As in Adam all die, even so in Christ shall all be made alive.

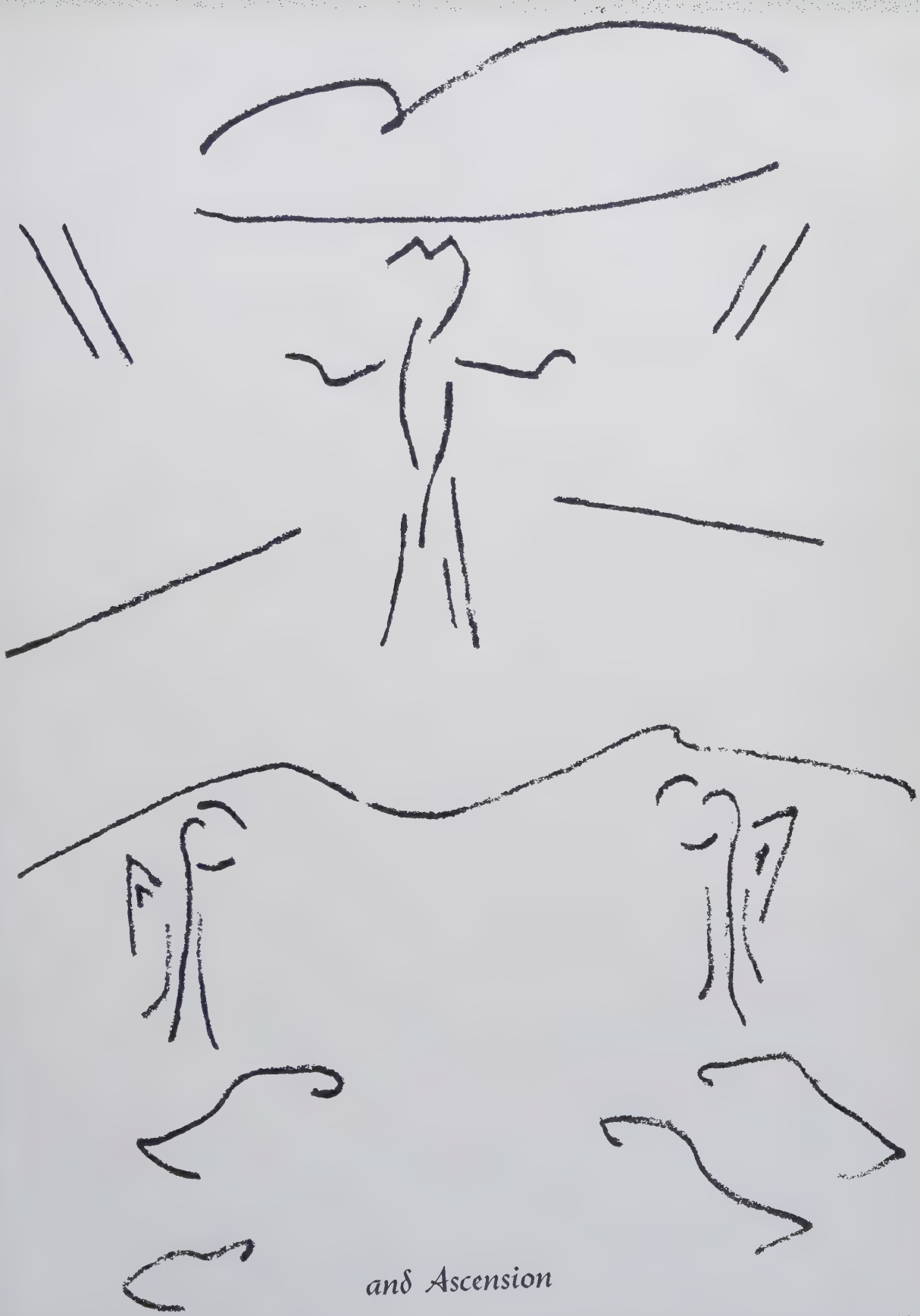


By thy glorious Resurrection

And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

Unto everyone of us is given grace according to the measure of the gift of Christ. Wherefore, He saith, "When He ascended up on high, He led captivity captive and gave gifts to men. (Now that He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)

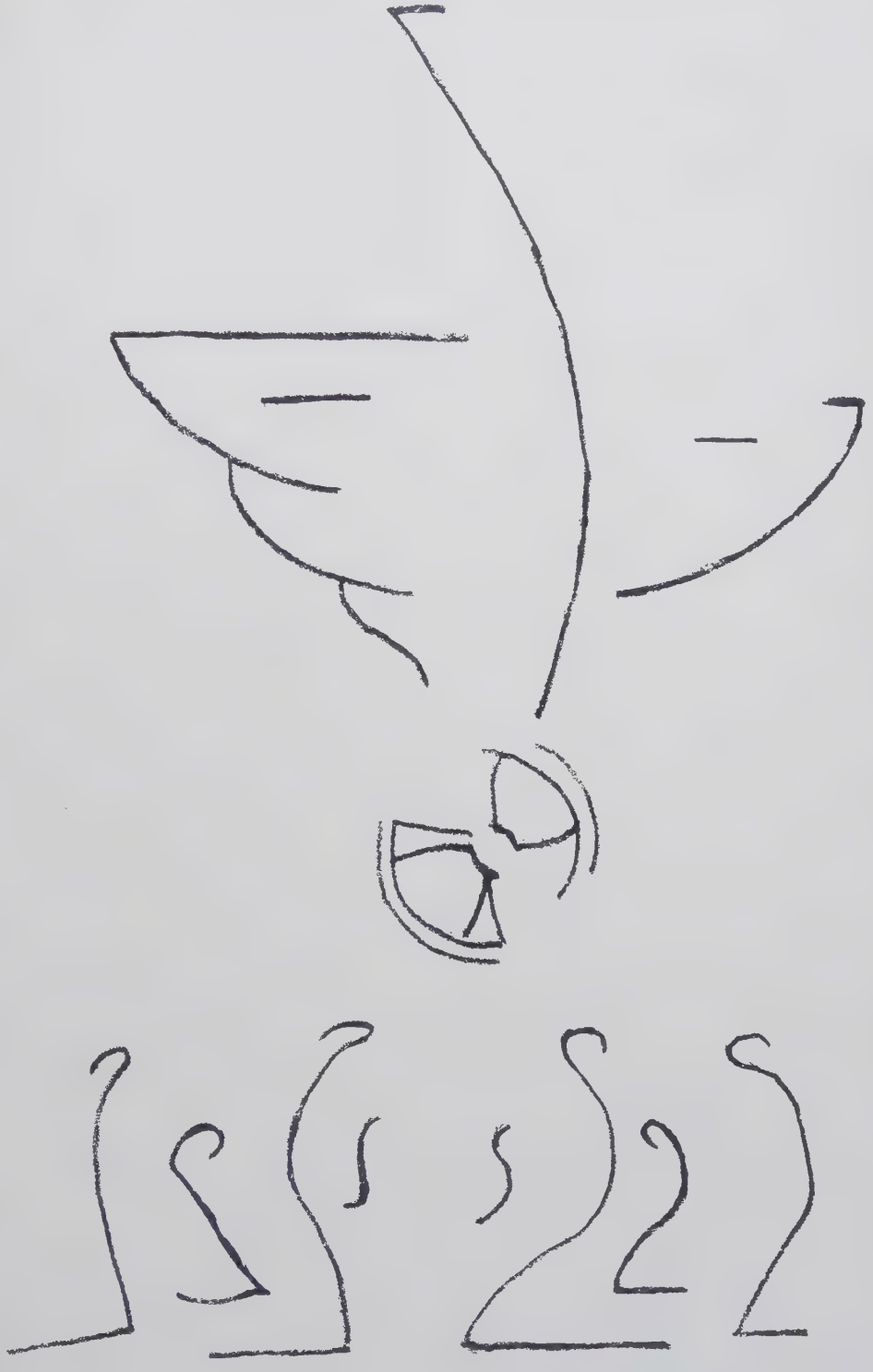
And He hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.



and Ascension

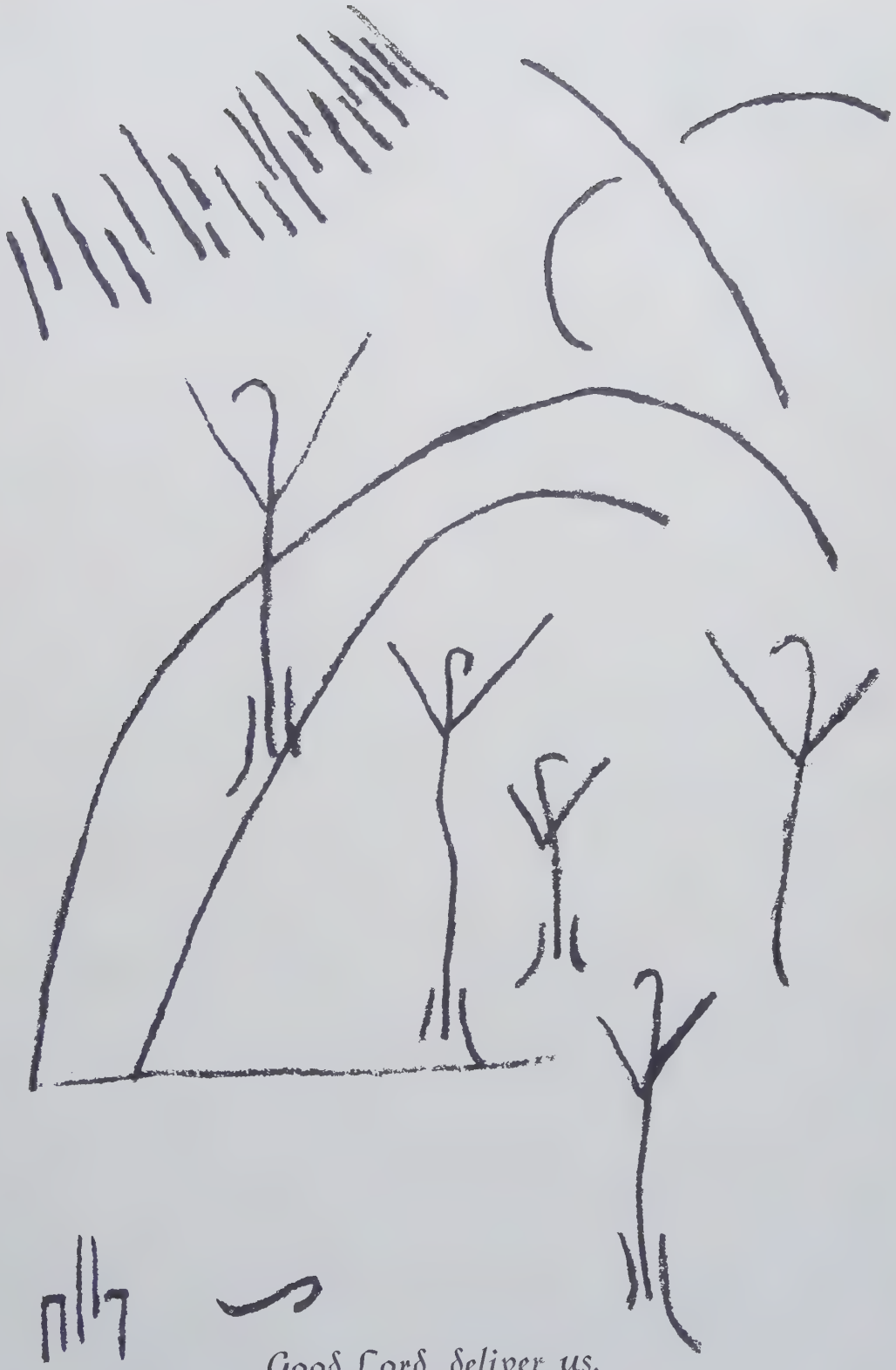
And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

This promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.



and by the Coming of the Holy Ghost

GOOD LORD, DELIVER US.



Good Lord, deliver us.

These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth, "I know thy works: behold, I have set before thee an open door, and no man can shut it."

(Reprinted in Booklet form. See back cover.)

NOW I AM TRULY a DAUGHTER of the KING

BY BARBARA STUBE

When I became a Daughter of the King, an order of laywomen of the Episcopal Church, it was to have confirmed, in a public service, my life long desire to bring other women into the joy of a closer walk with our Lord. I had always felt that this was the particular work our Lord had given me in this world. The vows of prayer and service also verbalized in a formal way what He had led me to do.

As I looked around at *the other Daughters, I realized that there was still something missing.* The Formality of becoming a member of the order wasn't enough; the saying of prayers, no matter how sincere, wasn't sparked by the warmth of an Overwhelming Love receiving them; service, invented as a way of keeping earnest women busy, didn't satisfy that deep inner need for work assigned by God Himself. And yet there was a wonderful feeling of fellowship with the seeking group of other Daughters.

As I prayed about this incomplete feeling, and read my Bible, I began to see that God can give His blessed Holy Spirit to whomever will receive Him. He gave this blessing once for all time on the day of Pentecost so that all we as Christians have to do is be willing to turn, not only our hearts and minds toward God, but give Him also our tongues, that He may teach each of us the wonderful language He has given to each yielded Christian all through the ages. What an incredibly wonderful thing, I thought. Then, too, as I read more in the Bible, I came across the parable of the wise and foolish virgins. I began to see that my Christian experience was incomplete, that I was only at the point of being a foolish virgin. I had not been filled with the oil of the Holy Spirit so that I was not prepared for Our Lord's Second Coming.

As I continued my search, the Lord showed me many new things I had never noticed in the Bible. Finally I reached the point where I didn't know whether the good works I did were initiated by my do-gooding instinct or by God's Spirit within me. I realized that all I had to do was to receive the Laying On of Hands and have the new language as a sure sign that I had been filled with the Spirit.

One evening I asked my Priest to pray for me until I received the most glorious flood of joy and peace, and the deepest assurance that I am indeed a Daughter of the King came into me. The language was there aslo—childlike and stumbling at first but that grew, so that no longer did I have to think about what words to use in praise to God; He taught me. No longer did I have to struggle to figure out who to pray for or how to pray; He suggested and taught. This is the work of the Holy Spirit. No longer did I dig around to find people who might be interested in knowing Our Lord; they began to appear on my doorstep asking questions that the Lord gave me the answers to.

This was the glorious original intent of God that that first group of the Daughters of the King knew in New York so long ago. How wonderful to know that God is hovering over all seeking Daughters, anxious to baptize each one with the warm deeply loving Presence of His Holy Spirit, which is truly a Baptism of Love.

Of the Love of Jesus above all things

From *Imitation of Christ* by THOMAS a KEMPIS

Blessed is he that understandeth what it is to love Jesus, and to despise himself for Jesus' sake. Thou oughtest to leave thy beloved, for thy Beloved; for that Jesus will be loved alone above all things. The love of things created is deceitful and inconstant; the love of Jesus is faithful and persevering. He that cleaveth unto a creature, shall fall with that which is subject to fall; he that embraceth Jesus shall be made strong for ever.

2. Love Him, and keep Him for thy friend, who, when all go away, will not forsake thee, nor suffer thee to perish in the end. Some time or other thou must be separated from all, whether thou wilt or no. Keep close to Jesus both in life and in death, and commit thyself unto His faithfulness, who, when all fail, can alone help thee.

Thy Beloved is of that nature, that He will admit of no rival; but will have thy heart alone, and sit on His throne as King. If thou couldest empty thyself perfectly from all creatures, Jesus would willingly dwell with thee.

3. Whatsoever thou reposest in men, out of Jesus, thou shalt find almost wholly lost. Trust not nor lean upon a reed shaken by the wind; *for that all flesh is grass, and all the glory thereof shall wither away as the flower of grass.*

Quickly shalt thou be deceived, if thou only look to the outward appearance of men. For if in others thou seekest thy comfort and profit, thou shalt too often feel loss. If thou seekest in all things Jesus, thou shalt surely find Jesus. But if thou seekest thyself, thou shalt also find thyself, but to thine own destruction. For man is more hurtful to himself if he seek not Jesus, than the whole world and all his adversaries.

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1. Psalm cxix. 1,2.
2. Deut. vi. 5; S. Matt. xxii. 37; Cant. ii. 16.
3. S. Matt. xi. 7. 4. Isaiah xi. 6.

The following is reprinted from

CHRIST AND HIS BRIDE

by Cora Harris MacIlravy

Jesus said: "No man can come unto Me unless the Father draw him;" but we know that this excludes no one, for God will draw every one who will come. To all that resist this drawing of God, to all that resist Jesus Christ and obey not the wooing of the Holy Spirit, this Fountain of eternal life will remain "a Spring shut up and a Fountain sealed." All who drink not at this Fountain have no life in them; for "This life is in His Son. He that hath the Son hath the life; and He that hath not the Son of God hath not the life."

The Kingdom of Heaven on earth is a Garden enclosed; Salvation is the walls thereof and Christ is the door. Only through Him can any one enter this Garden that Christ has set up on earth, and which will have its full fruition in Heaven.

IS SPEAKING IN TONGUES *Ecstatic Utterance?*

By the Rev. Ivan S. Gamble

Speaking in tongues, technically known as "glossolalia" has puzzled, intrigued and baffled Biblical scholars and translators. This phenomenon is referred to in the last chapter of St. Mark, in the Acts of the Apostles, and in Paul's letter of First Corinthians.

The oldest and most recent of well known translations of the Bible have seen fit to add a descriptive word to speaking in tongues. The King James Version adds the word "Unknown" to the word "tongues" fairly consistently in Chapter 14 of I Corinthians. The "New English Bible" generally speaks of "Tongues of ecstasy" or "ecstatic utterance." In only two places are words "ecstasy" or "ecstatic" missing, namely Mark 16:17 ("and speak in strange tongues"), and Acts 2:4 ("talk in other tongues"). No interpretive words are added in the Revised Standard Version, Weymouth's Translation, and Phillip's Translation, save that in the last we have "different languages" in Acts 2:4, and "foreign tongues" in Acts 10:46. As one of the rising number of Christians within the major denominations who are able to say with St. Paul, "I thank my God, I speak with tongues . . ." (I Cor. 14:18), I would like to suggest that the words "ecstasy" and "ecstatic" with reference to speaking in tongues are misleading, and have no foundation in the original text or context.

It may surprise some to learn that speaking in tongues is no longer confined to the Pentecostals, so I will give some evidence to support this claim. An editorial in the American Episcopal weekly "The Living Church" of July 17, 1960 states, "Speaking in tongues is an ancient Christian manifestation. The apostolic church had no doubt that speaking in tongues was a gift of the Holy Spirit, and Paul, though he sought to minimize the confusion which speaking in tongues produces in public worship, avowed that he was a frequent user of this gift. In the third century, it was still common. Episcopalians have long viewed this phenomenon as tolerable in a safely distant past but most objectionable in the present. Christians who spoke in tongues were dismissed as "ignorant pentecostals" or "holy rollers." Speaking in tongues is taking place within the Episcopal Church today. It is no longer a phenomenon of some odd sect across the street — It is in our midst, and is being practiced by clergy and laity who have stature and good reputation in the Church. We have had some correspondence with those involved, and we find nothing in the correspondence to suggest that they are crackpots or neurotics." Other examples could be given.

The plan of this article is to begin with the definitions of the English words "ecstasy" and "ecstatic," followed by that of the corresponding Greek term from which they are derived, namely the noun "ekstasis" and the verb "existemi." Then there will be an examination of every place in the New Testament where the two Greek words are used ("ecstasy" and "ecstatic" do not occur in the King James Version). This will lead to the examination of the text and context of the passages dealing with speaking in tongues for evidences of ecstasy Lastly, some observations will be made about speaking in tongues itself.

The purpose in doing this is to seek to show that speaking in tongues as described in the Bible does not result in a queer, odd or abnormal state, whether mental or emotional. On the other hand, the words "ecstasy" and "ecstatic" both denote and connote the frenzied, the emotional, the hysterical, the abnormal. Consequently this term frightens people away from the consideration and experience of speaking in tongues. While these terms occur several times in the New Testament, *not once are they used with reference to speaking in tongues!* Surprisingly enough, the term "ecstatic" is applied *to those who hear others* speak in tongues! (Acts 2:7, 12, 10:45).

For the word "ecstasy," Funk and Wagnall's Two Volume Dictionary gives the following definitions: "1. The state of being beside oneself through some extravagant and overpowering emotion or mental exaltation; as an *ecstasy of joy.* 2. An enrapturing or transporting influence; a rapture. 3. In mysticism, the state of trance supposed to accompany inspiration. 4. Religious rapture. 5. (Obs.) Madness. See synonyms under Enthusiasm, HAPPINESS, RAPTURE (from Greek "ekstasis" — "trance")" The word means, literally, "to stand outside oneself," or "to be beside oneself" — from "ek" "out of," and "stasis" "to stand." For the word "ecstatic" the definition is "Pertaining to or of the nature of ecstasy: transporting enraptured. Noun, a person subject to ecstasies or trances; an enthusiast."

Turning to the New Testament, my Robinson's Greek and English Lexicon of the New Testament defines "ekstasis" as follows: "In the N.T. and commonly, metaph. *ecstasy,* i.e. the state of being out of one's usual mind. a. Generally arising out of any strong emotion *astonishment, amazement,* eg. from admiration or from terror. b. *a trance,* i.e. a state in which the soul is unconscious of present objects, being rapt into visions of distant and future things." Note in particular the expressions, "out of one's usual mind," and "unconscious of present objects." For the verb form "existami," it is defined as follows: "To put out of oneself . . . hence generally to astonish, to fill with wonder . . . To be beside oneself, to be out of one's mind . . . To be astonished, amazed, filled with wonder."

In the New Testament, this word "Ekstasis" is once translated "astonished," (Mark 5:42—the raising of Jairus daughter). Once it is "amazement," (Acts 3:10 — the crowd's reaction to Peter healing the man at the Beautiful gate.) Twice it is "amazed," (Mark 16:8 — women fleeing from the sepulchre, and Luke 5:26 — the reaction to healing of the palsied man.) Three times it is "trance," (Acts 10:10, 11:15 — Peter's vision of the sheet full of unclean foods, and Acts 22:17 — Paul's vision in the temple at Jerusalem).

The word "existemi" is translated six times "astonished." (1) Mark 5:42 — the raising of Jairus' daughter. (2) Luke 2:47 — Jesus in the temple as a child. (3) Luke 8:56 — Jairus and his wife. (4) Luke 24:22 — disciples on Emmaus Road. (5) Acts 10:45 — Jewish Christians at the home of Cornelius. (6) Acts 12:16 — reaction to Peter's escape from prison. Five times it is given as "amazed." (1) Matt. 12:23 — blind and

dumb healed. (2) Mark 2:12 — palsied healed. (3) Acts 2:7, (4) Acts 2:12 — crowd at Pentecost. (5) Acts 9:21 — Church's reaction to Saul's conversion. It is given twice as "wondered." (1) Mark 6:51 — Jesus stilling the storm. (2) Acts 8:13 — reaction of Simon Magus to Phillip's preaching. Twice it is "bewitched" (1) Acts 8:9, (2) v. 13 — Simon Magus' influence on the Samaritans. Once it is "beside himself," Mark 3:21 — the attitude to Jesus by his friends. Once it is "beside ourselves" in Paul's statement, "For whether we be *beside ourselves* it is to God: or whether we be sober, it is for your cause." 2 Cor. 5:13. We see then that the words "ecstasy" and ecstatic" in the New Testament cover many varying conditions — fear, wonder, astonishment, amazement, a magic spell, trances and insanity. In them all, to a varying extent, an abnormal mental or emotional condition is depicted. If speaking in tongues produces a similar mental or emotional state, it is no wonder that people shy away from it and avoid it like the plague! *Yet not once* is the word "ekstasis" or the word "existemi" used to describe tongues or those who spoke with them.

The first reference to speaking in tongues is found in Mark 16:17 where we read, . . . "they shall speak with new tongues." Here we have no description of the tongues except that they are "new" — "kainais." Also, it speaks of future things, not present or past.

The second description of tongues is their first occurrence namely at Pentecost. Here there were some abnormal phenomena such as the sound of a rushing mighty wind, and the cloven tongues of fire. Twice the listening crowd is described as being "ecstatic," Acts 2:7,12, but only one descriptive phrase is given with regard to those who spoke in tongues, that the speaking in tongues was *not* "ecstatic." The word "utterance" from the Greek verb "apophthengomai" occurs only two more times in the New Testament. The first one introduces St. Peter's sermon at Pentecost where we read, "But Peter, standing up with the eleven, lifted up his voice *and said* unto them." Acts 2:14. Surely St. Peter was not "ecstatic" when he preached this tremendous sermon! The other usage is found after Festus says to St. Paul, "Paul, thou art beside thyself: much learning doth make thee mad." St. Paul answers, "I am not mad, most noble Festus, but *speak forth* the words of truth and soberness." Acts 26:25. Here the word means precisely the opposite condition to that of ecstasy.

Two more times speaking with tongues is referred to in Acts. The first, Acts 10:46 describes the outpouring of the Spirit for the first time on a Gentile group, the home of the Centurion Cornelius. We read, "For they heard them speak with tongues and magnify God." One does not have to be "ecstatic" to magnify or glorify God for that is the chief end of man! Yet, strangely here again the Jewish *listeners* are described as ecstatic, "And they of the circumcision which believed were *'astonished'* " — "existesan." The other occurrence is found in Acts 19:6. At Ephesus, St. Paul found a dozen men who had heard nothing of the baptism of the Holy Spirit. We read, "And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." There is no proof or indication of ecstasy here.

In chapter 12, 13, and 14 of I Corinthians, St. Paul gives extensive treatment to the subject of speaking in tongues. Here we should be careful to read just what he says and not read into it our own biases and prejudices. Notice in particular the *positive* statements regarding speaking in tongues, especially in chapter 14. Many reject speaking in tongues altogether because it was abused at Corinth, yet they fail to use the same logic with Holy Communion which was also abused there. I think the best plan would be to take these chapters in order.

In chapter 12 we learn first of all that "tongues" is one of the gifts of the Holy Spirit. It is not something invented by man. We read, " . . . to each is given the manifestation of the Spirit for the common good,, v.7, R.S.V. We read further, " . . . to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as He wills." vs. 10, 11, R.S.V. Many view the gift of tongues as a divine faux pas — that after God the Holy Spirit gave this gift He found it a bit too embarrassing to handle and so changed His mind and withdrew it. I can find no evidence to support this and much evidence to the contrary.

In this chapter St. Paul likens the Church to a human body. He points out that the human body is neither one limb or organ, nor a haphazard collection of organs, " . . . but now hath God (the Creative Designer) *set* ("placed," "arranged") the members every one of them in the body, as *it hath pleased* Him." v.18. Then turning to the gifts of the Spirit, he uses the very same word, declaring "And God hath *set* ("placed," "arranged") some in the Church." v.28. Note that one of these is "diversities of tongues." We may argue that tongues is the "least" of the gifts of the Spirit, but should remember St. Paul's words, " . . . those members of the body which seem to be more feeble, are necessary." v.22. If we follow St. Paul's logic we are led to the conclusion that just as our human limbs were given a permanent arrangement in the human body by God the Creator, just so the gifts of tongues and the interpretation of tongues were meant to have a permanent place in the body of Christ, the Church. Many view the gift of tongues and the gift of interpretation of tongues as something like tonsils — necessary for childhood but superfluous for the mature adult. They imply that after they served their purpose in the Church's infancy (what that purpose was is not made too clear!) God performed a tonsillectomy on the Body to rid it of an organ that was not only unnecessary, but one which might be a source of trouble to the Body. I can find no evidence in the Bible to support this attitude.

By those who oppose speaking in tongues, three main Scriptures are used to avoid or eliminate the practice. The first is, " . . . do all speak with tongues? do all interperet?" (I Cor. 12:30), which, correctly, requires a negative answer, "No they do not." The second is, "whether there be tongues they shall cease" (I Cor. 13:8). And the third is, "and yet show I unto you a more excellent way" (I Cor. 12:31). What can we say in reply? Regarding the first text, though critics may speak of hair-splitting, those who have experience in speaking with tongues find a difference between a "message in tongues," which, with the companion gift of interpretation of tongues is given by the Holy Spirit for the edification of the Church in public worship, and the tongues which are meant for personal private edification. Only a few have the former "gift of tongues," or "gift of interpretation of tongues." All this agrees with St. Paul's questions. But let us also remember that St. Paul's questions directly imply that *some should* speak with tongues, and some *should* interpret those tongues.

On the other hand, the evidence of the Book of Acts would indicate that the majority of Christians, if not all, should enjoy the benefit by a private use of speaking in tongues. In the early Church speaking in tongues accompanied the baptism or infilling of the Holy Spirit. In the Acts there are six accounts of baptisms or infillings of the Holy Spirit. The first is Acts 2:4 where we read, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." The second account is in Acts 4:31 where we read, "And they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Here they may or may not have spoken

[illegible] is not mentioned. We might, however, look [illegible] "refilling" and not an initial outpouring.

The third account is in Acts 8, and concerns new converts in Samaria. Again no mention is made of tongues, but the evidence is very strong for it. The evangelist Philip had preached there with spectacular results. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many palsied, and that were lame, were healed, and there was great joy in that city . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:6-8, 12.) So spectacular were the results of Philip's preaching that the eminent Magician Simon was won over and baptized. Yet we read, "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." vv. 14-17. We are then told that when Simon the Magician "saw" that the Holy Spirit was given through the laying on of the Apostles' hands, he took out his wallet and offered to buy the power for himself! Now it is obvious that what he "saw" was more spectacular than the amazing phenomena accompanying Philip's preaching. Then what was it? A multitude of competent scholars, including Henry Alford, Philip Schaff, William Robertson, Conybeare and Howson, Bernhard Weiss, Her Oshausen, Matthew Henry and Adam Clarke, believe it was the speaking in tongues which so intrigued Simon the Magician. Those who disagree will have to produce an alternate explanation. And to Ministers who disgree, I would ask, "when men are converted and filled with the Spirit in your ministry (according to your interpretation) would a modern magician offer you money to obtain the immediate external results?" He might if each began to speak in tongues!

The fourth account is found in Acts 10:34-38, and concerns the home of Cornelius the Centurian. Here the evidence is that all spoke with tongues when the Holy Spirit was given in His fullness. The fifth account related to Paul's conversion, Acts 9:17,18. Again no mention is made of tongues, though later he declares, "I thank my God, I speak with tongues more than ye all." I Cor. 14:18. The logical inference is that he began to speak in tongues when he received the baptism of the Holy Spirit. The sixth account is that of the converts at Ephesus as recorded in Acts 19:1-6. Here they all spoke in tongues when they were filled with the Spirit.

What are we to say about this evidence from the Scriptures? Of the six accounts of the baptism or infilling of the Holy Spirit, in three of them all spoke in tongues. In five out of six it is highly probable, and in six out of six it is possible they all spoke in tongues. Is there any comparison between this evidence and that which obtains in our Church today? We would infer that many of these continued to speak in tongues (as St. Paul did) for their private personal edification.

The second Scripture used to eliminate tongues, namely, "Whether there be tongues, they shall cease," is easier to answer. We can simply reply that they will cease when prophecies fail and "knowledge vanishes away" (13:8) and not before, and that will either be in heaven or at the resurrection.(13:12) There is here absolutely no proof or indication that they should or already have ceased!

The third scripture, namely, "yet show I unto you a more excellent way" (I Cor. 12:31), is often cited together with the expression in chapter 13 "but when I became a man I put away childish things." (v. 11) The implication is that while St. Paul may have indulged in the glossolalia and the other showy "gifts" as a "babe in Christ," now in his more maature years he has abandoned them for "charity" the "more excellent way". The adolescent congregation at Corinth is advised to follow his example. This is a misunderstanding of the text. The Apostle is not asking for a choice between the *charismata* or gifts of the Spirit, and *charity*. It is not a case of either-or, but of both-and. This is made clear in the first verse following the great "Hymn to Charity;" "follow after charity, *and* desire spiritual gifts." (I Cor. 14:1) The word translated "desire" is "zeloute," from which we get our English word "zeal" and zealous," and the same word is translated "covet earnestly" in verse 31 of chapter 12. According to the Apostle, the "more excellent way" is the way in which all the charismata are being exercised in the context of Christian charity with the edification of the whole Church as a guiding principle. It should also be pointed out that speaking with tongues was not one of the "childish things" that St. Paul had put away", for he explicity declares, "I thank my God *I speak* ('lalo,' present indicative active) with tongues more than ye all" (I Cor. 14:18).

In chapter 14, St. Paul contrasts the public and private use of speaking in tongues, and his regulations are sane, sensible and adequate. Again we should be looking for evidences of "ecstasy" in the descriptions. All agree that at Corinth speaking in tongues was abused. What was that abuse? My understanding from the text is that at the Church in Corinth a large percentage of the congregation used up much of the time for public worship in talking in tongues. For St. Paul, whose interest was in the edification of the Church, this was a misuse of valuable time, since only the speakers were edified. And one can imagine the effect on an outsider when "all" are speaking in tongues(14:23). Naturally he would feel they were a queer lot! For "all" to prophesy (v. 24) is better, because the outsider can at least catch snatches of what is said. Yet it is interesting to note that St. Paul regulates *not only speaking in tongues,* (vs. 27,28), *but prophecy as well!* (vs. 29-32) St. Paul would restrict speaking in tongues to two or three messages in a service, and only then if there is an interpreter. He also restricts prophecy to two or three in a service. Again we would ask, "How many Ministers in the major denominations would allow a *single* message in tongues with interpretation, in spite of St. Paul's direct command, 'forbid *not* to speak with tongues?' "

Lest some feel that St. Paul puts speaking in tongues in a dim light, I would like to list the *positive* statements in this 14th chapter with regard to tongues:

1. He speaks to God. v.2
2. "in the spirit he speaks mysteries." v.2
3. "He edifies himself" v.4
4. "I would that ye all spake with tongues." v.5
5. *With* interpretation it is equal to prophecy. v.5
6. "My spirit prayeth" v.14
7. "I will pray with the spirit . . ."
   "I will sing with the spirit" v.15
8. "When thou shalt bless with the spirit." v. 16
9. For thou verily givest thanks well." v. 17
10. "I thank my God, I speak with tongues more than ye all." v. 18
11. "With men of other tongues and lips will I speak to this people." v. 21
12. "Tongues are for a sign" v. 22

In this whole chapter there is nothing to suggest "ecstasy" unless it be verse 23 which gives the opinion of an outsider, "Will they not say that ye are mad?" But we should note the word "all" in this verse. "If therefore the whole church be come

together and *all* speak with tongues . . . " It does not describe the effect on one or more speaking in tongues, but rather the effect on an outsider when many are talking in tongues at once. When we pray with the understanding, that prayer may or may not be charged with deep feeling or emotion. The same is true with praying with the spirit or praying in tongues. When I received the baptism of the Holy Spirit and spoke in tongues it was a tremendous experience! It was like an artesian well of love flowing past my vocal chords! Yet in a real sense I was not "worked up," or excited, or in an ecstatic trance. My mind was especially clear. I was relaxed, refreshed, peaceful! A holy calm settled on me. There was an abiding Presence, a warm, personal feeling reminding me of Jesus' words, "I will not leave you comfortless . . . I will send you another Comforter that He may abide with you forever." John 14:18, 16. And from that day to this (12 years ago), often in private devotions and in preparing sermons or alone in my car I speak in tongues. Always it is a deepening experience. Sometimes it is a surge of joy. At other times it is a deepening of love. At still other times it is a deep agony of prayer reminding me of St. Paul's words, "For we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26.

Notice that St. Paul quotes from Isaiah 28:11,12 to show that speaking in tongues was foretold in the Old Testament as a sign to unbelievers. I would like to quote the verses from Isaiah and include the part which he left out. It is, "For with stammering lips and another tongue will He speak to this people, to whom He said, *This is the rest wherewith ye may cause the weary to rest;* and this the refreshing: yet they would not hear." Those who have received the baptism of the Holy Spirit and spoken with tongues will testify, as I do, that it is not an ecstatic, disturbing, frenzied experience. Isaiah describes it well! It is "a rest to cause the weary to rest!" It is a "refreshing!"

An Episcopal Physician and Surgeon, William Standish Reed, M.D., writes "I became a member of the Administrative Commission of the Order of St. Luke, an interdenominational healing order . . . In the 1959 meeting, I was introduced into the fuller meaning of the Gifts of the Holy Spirit. Prayer groups were meeting after the evening services to pray for the conference and for those who came for healing. Surprising to me at first was the knowledge that deep intercessory prayer and glorifying Christ in prayer leads to bringing into man and groups gathered together in His name the power of the Holy Spirit. There were tongues and the interpretation of tongues — in beauty and in holiness and in glory! There was the laying on of hands, and the receiving of the Holy Spirit. In this atmosphere of divine love, the gift of tongues was not denied because God's power was there in abundance. To a medical doctor, this might have seemed strange or unnecessary or perhaps a manifestation of hysteria — except that it was beautiful and the sense of the presence of Christ was there. It was also of great personal help to know that this was among Episcopalians primarily. There were Episcopal priests and their wives, also physicians and even a psychiatrist!" ("Full Gospel Men's Voice," December, 1960, pp. 6,7.)

In order to allay fears that anyone has about this manifestation of the Spirit, bearing in mind that what is true for the Holy Spirit is also true for the gifts of the Holy Spirit, we have this assuring word from Jesus, "Is there a father among you who will offer his son a snake when he asks for a fish, or a scorpion when he asks for an egg? If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" Luke 11:11-13 New English Bible.

EDITORIAL

Man was made in the image of God, and man was made for life eternal and fellowship with God. When man, through his own sin, fell from grace and lost this eternal life, God in His infinite mercy sent His Son to die upon the cross for the sins of man, and thus to regain for him the life he had lost.

The Holy Scriptures very clearly state, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." (Acts 4:12) Jesus is our salvation and as we turn to Him and repent of our sins and accept Him as our Lord and Saviour, we shall be cleansed and made whole and be brought into fellowship with God.

When we have personally accepted ("Ye have not because ye ask not") the Sacrifice upon the Cross and Jesus as our Lord, then we can receive another work of grace. For John said, "And I knew Him not: but He that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.'"

God treats each and everyone of us as an individual, and when we once attain the age of reason, we are, as individuals, held accountable. No one can accept our salvation for us; no one can receive the Holy Ghost for us. It is a personal walk for each of us—a walk of faith. Seek ye then the face of the Lord and receive of Him, in exceeding abundance, that which thou desirest. "For the Lord is gracious, His mercy is everlasting; and His truth endureth from generation to generation. Blessed be the Name of the Lord."

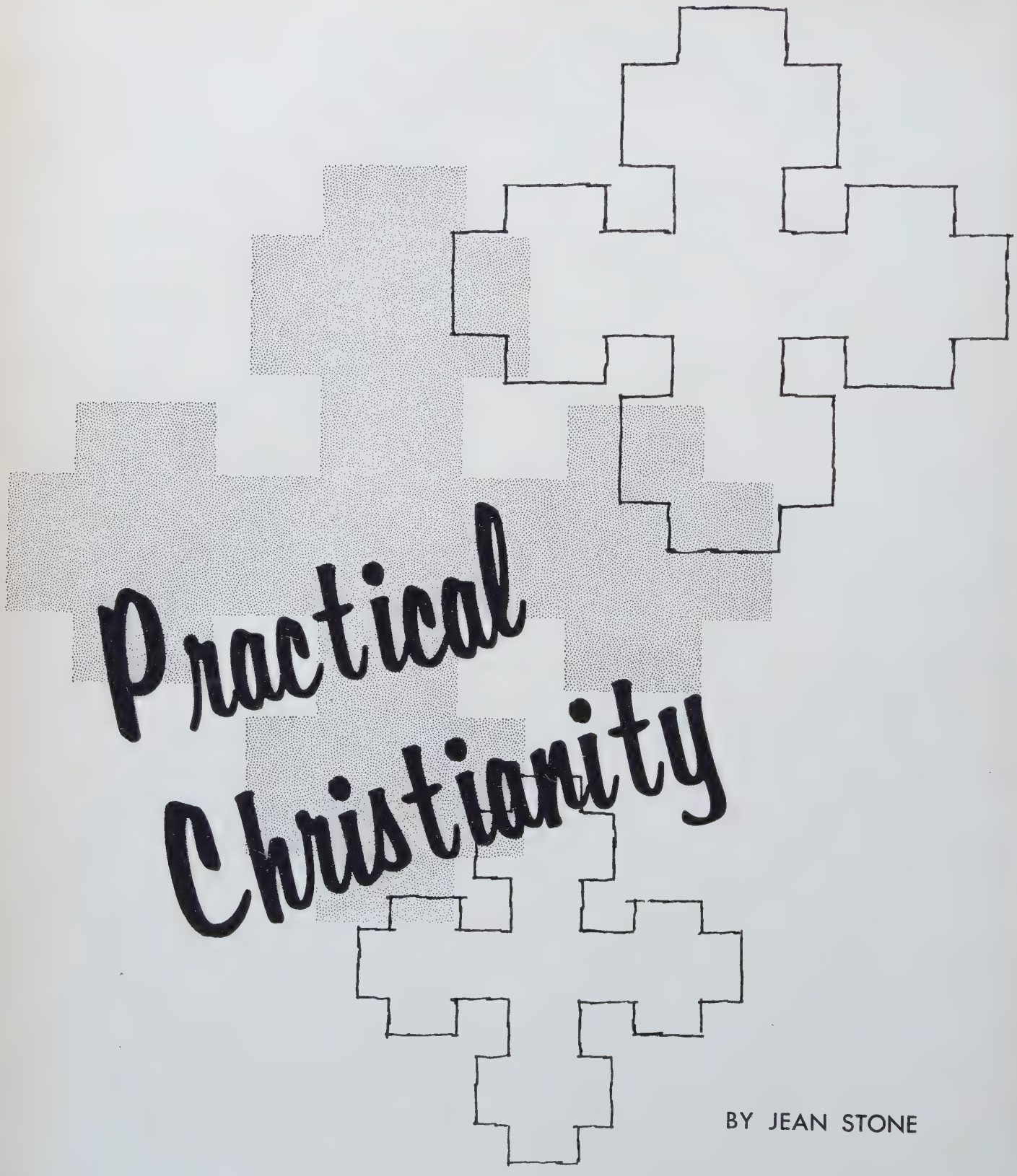
ARTICLES OF RELIGION

II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ; whereby men must be saved. *From* THE BOOK OF COMMON PRAYER *according to the use of the Protestant Episcopal Church in the United States of America.*



Practical Christianity

BY JEAN STONE

One of the most difficult problems a Christian has to face is the returning of good for evil. I once heard a sermon in which the priest stated, "Hell is other people." How true it sometimes appears. The thought occurs to one that Christianity would be much more simple if one could crawl away into the desert, but "other people" are such an integral part of Christianity! Repeatedly, Christ emphasized this "oneness" that is so essential for believers, and described the proper attitude Christians must manifest, not only toward their friends, but toward their enemies as well. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) . . . "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;" . . . "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye perfect, even as your Father which is in Heaven is perfect." (Matt. 5).

This lays it pretty much on the line: we know what is expected of us. The question is, "How to go about it?" There are several elementary points we must check to begin with. First, we must ascertain that we belong to Jesus and have accepted Him as our Lord and Saviour, since we cannot expect the ability to behave as Christians if we are *not* Christians. Second, we need the power that the early disciples had. It is important that we be baptized with the Holy Ghost, for He is the Sanctifier, and as we will allow Him, He will form us more and more into the image of Christ. But even with all of the power of God Himself dwelling within us, it is not an overnight proposition, for the flesh is weak and Satan is a clever adversary.

In the very beginning, we must appreciate the fact that *we* can do nothing at all. As we become aware of this truth, half of the battle has been won. Human beings are always so busy "doing," instead of allowing God to take over. It is by grace we are saved; it is by grace we receive the blessed Holy Spirit of God, and it is by grace we walk the Christian way. When we stop "doing something," and allow God to "do something," our lives will begin to be transformed. And yet, it is not easy to learn to "let go and let God," for we are members of the Church Militant and Satan would have us be useless and ineffectual soldiers, unfit for battle.

At this point, we will assume that we have accepted Jesus as Lord, been filled with the Holy Spirit, and have ceased trying so hard and are going to permit God to take over in us. Perhaps we should examine our goal. We have been commanded to "show love one to another," and to love our enemies. What is this love that we have been commanded to evidence to such an amazing degree that it needs be apparent even to those who slander and persecute us? An Episcopal priest writes, "To manifest God's love for our fellowman we must have supernatural power. We cannot of our own natural ability forgive sins, heal sickness, cast out demons or speak God's words." In other words, love is a positive course of action. It is not an absence of hate, as we have sometimes been told by well-meaning advisers, nor is it a sweet, sentimental feeling that we harbor for certain privileged individuals. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is God's love, and we are called to, "Be ye perfect, even as your Father which is in heaven is perfect."

Already some of our preconceived ideas have been knocked into a cocked hat. We were harboring a sneaking thought of retaining all of the natural resentment and malice we had accumulated, while smiling at our accusers in a strained fashion, and commenting to others, "Oh yes, I have forgiven them and I love them. I'm not going to have anything more to do with them but I love them with true Christian charity." In other words, we were going to cover over our sins of bitterness and irritation with a few more sins such as hypocrisy and deceit. But this is not Christianity—in fact, it is worse than paganism, because pagans are usually honest.

You say, "How then do I go about it? It seems impossible." For us it is impossible—but with God all things are possible. The Textbook gives directions but we don't follow them. We *preach* the instructions; we *listen* to the instructions, but we don't *follow* the instructions. Matthew 5:23-24 reads, "Therefore if thou bring thy gift before the altar, and there rememberest *that thy brother hath ought against thee:* leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Now the Lord did not say, "If you have sinned against your brother." He said, "If your brother hath ought against thee." This makes the instruction doubly clear, yet, how many professing Christians do you know who are involved in long-standing feuds and still receive the Holy Communion at the altar on Sunday mornings? The stand of the Episcopal Church is quite plain upon this matter, and backs up the teaching of our Lord very clearly in the admonition before the Holy Communion service, where the priest exhorts, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling."

Now we know what to do. We pray about the problem; we offer it to God. We ask for grace; we make our confession to the Lord for any wrong feelings we have entertained. Then we go to the person and ask forgiveness for our part of the problem — our lack of love. Don't berate the other fellow or demand repentance from him. Leave him to God. Getting the beam out of your own eye can keep you busy. Don't exhibit a form of Godliness with the wrong spirit behind it. Go in God's grace; perform in God's love; carry some of that Divine love into the life of your brother. Pray with him; give him fellowship; show him how a disciple of Jesus behaves.

The most unChristlike behavior possible is to say coldly to a brother in trouble, "I'll pray for you." May God forgive you if you have so treated another Child of God. Fruit such as this is not of God. The story is told of a young man who accepted Christ and joined the Church. Trouble came upon him and he went to several churchmen for fellowship and comfort. The result was a rejection and a sterile, "I'll pray for you." He went back to his unregenerate friends, where he found more genuine warmth and compassion than he had received from either his pastor or his fellow churchmen. God help us when those of the world behave in a more charitable fashion than those of the Church. Surely the wrath of God shall visit hypocrites and those who hold the word of God lightly. The Lord has commanded us to "Love one another, even as I have loved you." The Word of God states, "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

Pray *there* with your neighbor. Lay your hands upon him and impart God's merciful healing to him. Counsel him, if he so desires, with God's words. Let him talk with you—

(Continued Column 1, Page 56)

O COME, Creator Spirit, come
And make within our souls thy home;
Supply thy grace and heavenly aid
To fill the hearts which thou hast made.

2 O Gift of God, most high, thy name
Is Comforter; whom we acclaim
The fount of life, the fire of love,
The soul's anointing from above.

3 The sevenfold gift of grace is thine,
Thou finger of the hand divine;
The Father's promise true, to teach
Our earthly tongues thy heavenly speech.

4 Thy light to every sense impart;
Pour forth thy love in every heart;
Our weakened flesh do thou restore
To strength and courage evermore.

5 Drive far away our spirit's foe,
Thine own abiding peace bestow;
If thou dost go before as guide,
No evil can our steps betide.

6 Through thee may we the Father learn,
And know the Son, and thee discern,
Who art of both; and thus adore
In perfect faith for evermore. Amen.

Latin, 9th cent.

Why...?

Why Tongues?

Christians frequently ask the question, "Are tongues really necessary?" One can only counter with, Is salvation really necessary? Is the Church really necessary? Is God really necessary? Necessary for what, we should inquire of ourselves. What are we seeking in our Christian lives? Are we looking for an easy way into Heaven or are we striving for more of God? Do we desire to do as little as possible, or do we sincerely want to be committed to Christ? Do we only wish to receive of God's goodness, or do we desire the Father's will for us?

If we only wish to perform the barest minimum essential for life everlasting, then once we have repented of our sins and accepted Jesus Christ as our personal Saviour, we may live a nominal Christian life and obtain life eternal. But how much more there is for the serious Christian! How much more rewarding is the life of commitment and service a dedicated Child of God may participate in. For once we have accepted the Lord Jesus Christ, there is a further step which is necessary to receive the full promise of God, and that is the acceptance of the Gift of the Holy Spirit.

We might say regarding the speaking with other tongues, that "it comes with the package." Perhaps the Father in Heaven has His own reasons for requiring us to stumble through words unfamiliar, in order to receive the promised fullness. For surely the unknown tongue is the initial, audible evidence of the infilling of the Holy Spirit. When St. Peter heard the Gentiles speaking in other tongues, he accepted the phenomenon as evidence that the Holy Spirit had been poured out upon them, and stated that they should be baptized forthwith. In each case in the New Testament, where the details were given, the receiving of the Holy Spirit was signalized by the speaking with other tongues as the Spirit gave utterance. God has not changed and today, nearly two thousand years later, the sign of the infilling of the Holy Spirit is still the speaking with tongues.

Jesus said, "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." And He guides us into Truth for He is the Spirit of Truth, and He illumines the Holy Scriptures to us until they become the Living Word of the Living God, And as we speak "with the Spirit" (other tongues), the Spirit speaks through us and glorifies Jesus. And "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

When we "pray with the Spirit," not only does the Spirit pray for us as we need to be interceded for, but it is as though an electronic channel to God were plugged in. For, "he that speaketh in an unknown tongue edifieth himself," and the use of the language draws one unto the Father in a new and wonderful manner. It brings the Son into focus and brings a greater awareness of the absolute reality of the Christ, the Living Son of the Living God. And praising the Lord in an unknown language fills one so full of love, that through the grace of the Almighty One, it is possible to love that which is completely unlovable, for we are caught up into Christ, and are expressing an extension of the Divine Love.

The tongue, itself, is the beginning and not the end. It is the doorway through which we pass to be filled with all of the fullness of God. The Holy Spirit has been with us throughout our Christian life. Without Him we would not have been drawn unto the Lord. Most of us have had many wonderful experiences with the All Glorious One. But no matter how close we have walked with the King, nor how greatly we have been used by Him, if we have not yet opened our mouths and praised Him in a language unknown to us, there is still more for us. For the sign of the Baptism of Fire is just as it was in the days of the Apostles when "they spake with tongues and magnified God." And upon the receipt of God the Holy Spirit into us in a newer and fuller way, no matter how much we have previously received of the Lord, there will be more. We can never measure what another has by what we have. For to each is given in the measure required by the Lord. Without His fullness many have performed great things for Him, but how much mightier will be the works performed when the promised fullness of the Lord has come upon them. For Jesus said, "and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth *with* you, and shall be *in* you."

When we have received the promise of the Father and have been "endued with power from on high," we will be equipped to enter into the Spirit-led life. We shall then witness the nine gifts of the Spirit, operated for the building up of the Body, Manifested will be the word of wisdom, the word of knowledge, faith, gifts of healing, the workings of miracles, prophecy, the discerning of Spirits, divers kinds of tongues and interpretation of tongues. Since the gift of divers kinds of tongues is considered by some to be the least of the gifts, how wise of the Almighty One to give the tongue as the sign of the infilling of His Blessed Holy Spirit. "For God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty."

There is a difference between the "sign tongue" and the "gift tongue." The sign tongue is the sign of the infilling of the Holy Spirit, and when one receives it, one may make use of it at any time to pray and to praise and glorify God. The Holy Bible makes it very clear that when the Holy Spirit came upon the disciples they spoke with other tongues. (Acts 2:4,

Acts 10:46, Acts 19:6). Yet St. Paul assures, "Do all bring messages in tongues in the assembly?" But the gift of tongues is one of the nine gifts of the Holy Spirit and is distributed as He wills. Those who possess the gift are used by God to bring messages from Him. When the Lord desires to use someone in this fashion, an anointing comes upon the person and when he speaks with other tongues it will be a message from the Lord and as such can be interpreted. The anointing is such a definite experience that the person will be in no doubt that he is meant to speak, and others can also recognize that this is true, for the message will contain a depth and power of a decidedly supernatural origin. It is not an emotional experience since one can be anointed to deliver a message in tongue or a prophecy (which is a message in the mother tongue of the speaker) when one is not at all emotionally moved. However, when God does use a vessel in this way, it does produce a deepening of the vessel's affection toward Him. Messages brought in this manner are sometimes delivered in a known language, although the language will not consciously be known by the speaker.

As we humble our proud spirits and allow the Holy Spirit to speak through us in a language unfamiliar to our rational minds, we are making a step of consecration toward God. We are allowing Him to have His way with us rather than having our own way. A contemporary Episcopal Priest describes it as follows, "It became clear to me that the willingness to release the tongue to praise God in whatever words or language He chose to use was a vitally important key to the receiving of the fullness of the Holy Spirit, for the Holy Bible states that our tongue — our faculty of speech — is at the same time the best member of our body, and also the most wicked, a 'fire,' a 'world of iniquity.' When you consider the harm that we can do with words, and the way in which we deceive and temporize with words, it is not unusual that we should be asked to let our faculty of speech be used by God to His glory—in the way that He chooses — before we can have His fullness."

The relinquishing of our tongue to God, is then, the first step toward the Spirit-directed life. Once we have been filled with the Holy Spirit we may enter into a deeper walk with the Lord. We may learn to be guided by the Holy Spirit until more and more the mind of Jesus develops in us. For St. Paul said, "We have the mind of Christ." Surely all Christians should have the mind of Christ, but this can only be accomplished through the receiving of the Spirit into ourselves, which the Father will send into every Child of God but for the asking. And as we "walk in the Spirit," as St. Paul directs, so the fruits of the Spirit will develop within us and manifest themselves through us: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance, and so the world will know that "I am in you and you are in Me." By the power of God the Holy Spirit within us, we can be transformed into living witnesses to the glory of the risen Lord.

Why Division?

There are those who have asked the question, "If this manifestation is of God, why has it brought divisiveness?" Somewhere in our thinking, many of us have entered into confusion and have embraced the erroneous thinking that when God moves, all is peace and tranquility. The subject was well covered in a recent radio broadcast. The Minister explained it thusly:

"Frequently we are mixed up when it comes to defining a movement of God. We think that confusion of any sort indicates that the whole thing is of Satan. Nothing could be further from the truth. A move of God always upsets the equilibrium of established order. For a time it seems to bring chaos into orderly lives and Churches. The smug, complacent and self-satisfied are tremendously distrubed. It is quoted that 'God is not a God of confusion but of peace.' This is true, but only in the *true* church will this peace be found. In the world, as well as in the 'merely professing' church, there is to be found confusion and every evil work. The move of God upsets everything carnal, fleshly, selfish and devilish.

"In the fourteenth chapter of the book of Acts we are told of a movement of God. It took place in Iconium, and the Evangelists were St. Paul and St. Barnabas. What happened was not just an isolated instance, as it seemed to have been much the pattern wherever St. Paul and St. Barnabas preached. They had just arrived from Antioch in Pisidia and much the same sort of confusion transpired there.

"Acts 14:1 states, 'And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both the Jews and also of the Greeks believed.' There was a mighty turning to God among the Jews and the Gentiles, but all was not sweetness and light, for in Acts 14:2, we read, 'But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Did the attitude of the unbelievers stop St. Paul and St. Barnabas from ministering? Not at all. It is written, 'Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granting signs and wonders to be done by their hands.' How could they cease preaching when God continued to do great signs and wonders under their ministry? But despite these marvels of grace, there were those who would not believe. Acts 14:4 reads, 'But the multitude of the city was divided: and part held with the Jews, and part with the Apostles.' Here was division and confusion. Not just home or a church divided, but an entire city. The division became not better, but rather worse, for Acts 14:5 states, ' . . . there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them.' Here was riot and violence. But someone will say, 'Surely if this was of God, all of this would not have happened.' But our ways are not God's ways, sometimes before God can awaken hearts, He must first permit a revolution to overthrow and expose everything evil.

"It was not the trouble that St. Paul and St. Barnabas caused wherever they went, but the signs and wonders that accompanied them that testified to the fact that God had called them, and was using them, and that this was indeed the move of God. For the signs follow those sent by the Lord. They speak with new tongues. They cast out demons in His name. When they lay hands upon the sick, these arise whole and well, for God is not a God of yesterday, but 'Jesus is the same yesterday, today and forever.'

"These Saints of God just barely escaped with their lives from Iconium, but when it became too difficult for them there, they moved on into Lystra and Derbe. It was in Lystra that the people wanted to make gods of them and the Priest of Jupiter could scarce be restrained from offering sacrifices unto them. But St. Paul and his companion would have none of such. They ran in among these idolators of men and succeeded in halting the entire proceeding. As a matter of fact, they were so successful that the tide changed against them and in a short time the people attacked and stoned St. Paul and dragged him out of the city supposing him to be dead. The number of us who would like to have a part in such a movement of God as this, is probably infinitesimal, and yet it was a movement of God.

"Experiences of this sort could be related by the score, both in Apostolic days and ever since. Such experiences have always been well known to pioneers of faith."

Fifty years ago the leaders in the healing movement in the Church were ridiculed and maligned. The confusing element in the entire situation is that it is the religious people who cause the division. The world appears to evince little initial interest regarding a movement of God, and pays small attention. It is the religious element who are the persecutors and resistors, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" The Pharisees would not accept Jesus. The Jews stirred up the multitude against St. Paul and St. Barnabas. The religious people of the day stoned St. Stephen.

One of the modern day evangelists has advanced the theory that the thorn in St. Paul's flesh was not a physical impairment but was the dissension of the Christians. God deliver us from being contentious and difficult; from maligning of our brethren: from bickering and quarrelsomeness; from dividing the Body of the Anointed One by our lack of love. May the Father in Heaven, for the sake of the Only Begotten Son, bless us with such an outpouring of His Holy Spirit, that we may cease to be a part of the problem and become a part of the answer. May we become by His grace, so filled with love that we may be teachable and have hearts opened to His Holy Word, and may we receive of Him and carry the blessing to all we meet, that they may see us and know we are His.

"That Word above all earthly powers,
No thanks to them abideth;
The Spirit and the gifts are ours
Through Him who with us sideth;
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever."

—Martin Luther, 1529

Why Me?

Many Christians consider the infilling of the Holy Spirit with the outward evidence of the speaking with other tongues, just fine, but they question, "Why me?" It is for you because the Gift of the Holy Spirit is for everyone who accepts Christ. It is the power necessary for the Christian walk. It would be incongruous to accept the gift of a beautiful new Cadillac, and then to refuse the gift of the gasoline.

The Holy Spirit is the power to so transform us that we *will* more and more have the mind of Christ. As we yield ourselves to the Spirit of God, we will begin to share the emotions of God Himself, and will exercise compassion for fallen humanity. Our hearts will be so set aflame with love for our fellowmen and with love for Jesus that we will more and more "show forth" His "praise, not only with our lips, but in our lives, by giving up ourselves to" His "service, and by walking before" Him "in holiness and righteousness all our days."

The receiving of the Holy Ghost into one's life is the beginning and not the end. He is the Sanctifier, burning away the dross, which will be accomplished as we allow Him to direct our lives. However, when we have accepted Him into ourselves, we have accepted the power of transformation and as we permit our thoughts and actions to be guided by Him, we will manifest the fruit of the Spirit to the world and they will know that we are of Him. And our lives will be changed and we will be blest with a peace and a joy of a supernatural nature that transcends earthly circumstances. Without the *power* of God the Holy Spirit in one's life, the Christian walk is an arduous, uphill struggle. But Jesus said, "My yoke is easy and my burden light" and "Fear not, little children, for it is your Father's good pleasure to give you the kingdom."

The Holy Spirit is the power to evangelize the world. The Lord did not permit the Apostles to do anything at all until they were endued with power from on high. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The world is full of those who would go out to do His work and preach the gospel with their lips, and teach with their minds, and then say, "Now, Lord, sanctify this." What the Lord truly desires is not to sanctify what we have already done in our own foolish way, but to perform the works *through* us. He wants to speak through our lips; He wishes to heal with our hands; He would teach by anointing our minds.

Man can do much that is good without God, but is this good for good's sake or good for God's sake? When men institute reforms without God it is Humanism. Many men, who are not Christians, have done much good for humanity. But this is not Christianity, and though their works may benefit many, their works will not save their souls nor grant them eternal life. For Jesus said, "If a man abide not in me, he is cast forth as a branch, and is withered . . . " St. John 14:6 reads, "Jesus saith unto him, I am the life: no man cometh unto the Father, but by Me."

As men without God have done good works, so also men without the fullness of the Holy Spirit have done much good. But the Lord would have us receive the full promise of the Father, and allow Him to use us in an even greater way for His glory. For unless we receive the baptism of power, we cannot bring to fruition God's perfect plan for each of our lives. Regardless of the work to which we are called, let us accept all of the fullness of God. For if we receive all that the Lord has for us, our vessels will be brimful and running over, and we will be content, and Jesus will be glorified in our lives. Believe ye then on Him in His omnipotent entirety, and receive ye the Holy Ghost into your innermost beings, that ye may be supercharged with supernatural power to live for Christ. Yield your tongue, the "unruly member" of your body, to the Blessed One, and allow Him to fill you with His own Holy Spirit, that you may speak "with other tongues and magnify God."

"To God be the glory, great things
He hath done.
So loved He the world that He gave
us His Son.
Who yielded His life an atonement
for sin.
And opened the Life Gate that all
may go in.

Praise the Lord, praise the Lord,
Let the earth hear His voice.
Praise the Lord, praise the Lord,
Let the people rejoice.

Oh, come to the Father, through
Jesus the Son,
And give Him the glory; great
things He hath done."

—Fanny Crosby

Available in Booklet form.
For prices — see back cover.

"THE EXPERIENCE OF PENTECOST" . . .

(Continued from Column 2, Page 3)

Let's use it for a power for good in our Community. The experience is one hundred percent scriptural and may be found all through the Prayer Book. The Love and authority and power have been given in full measure for the upbuilding of the Faithful. Bishop Mosely of Delaware, in *The Living Church,* states regarding Confirmation, "We should press for a decision. Moreover, the decision should be presented as a costly one. It should cost as much as the whole person, whatever his age, can bring to such a decision. It should cost in prayer and personal devotion; it should cost in witness and service; it should cost in study and understanding; it should cost money. Above all else; however, lapses will be less frequent if our candidates are prepared to make a wholehearted and costly commitment to Jesus Christ and His Church. Anything less than this invites a shallow response." Here is a Bishop who has managed with, God's Divine assistance, to see through the beautifully entangled vine of our liturgy and into the heart of our Faith which is Jesus Christ.

May the infilling of God's Love and Power so fill you in this Sacrament of Holy Communion which you are about to receive, that you will become courageous, committed, communicants of His Holy Catholic and Apostolic Church here on Earth, and will be faithful witnesses unto Him.

Search your own mind and heart now in light of the question, "To what must I die in order to live?" It may be some moral sin in your life; it may have to do with the spirit of apathy and lukewarmness and indifference; it may be that your crucifixion will have to do with the false sense of security with which you seek to reinforce your life; it may be that your crucifixion will be just a plain selfishness of your life; yes, it may be that your crucifixion will be in that subtle realm of self-righteousness, of pride. Whatever it is, it must come forth with this one answer, "It is no longer I who live, but Christ who lives in me." Will you, before Easter, accept this invitation to die?

The Rev. John W. Messer
Reprinted from the *Manual of Prayer*

"AND I WAS AFRAID" . . .

(Continued from Column 2, Page 5)

reason I relate my experience. It's a sure cure for boredom! It's the most exhilarating experience this side of heaven! It's like a cool drink on a burning desert! It's like a fresh breeze on a hot sultry day! It's like the warm rays of the sun on a chilly morning! It's the face of a friend in a lonely city! It's like an arm on your shoulder in time of deep need! Listen to Jesus, "If any man thirst, let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him, should receive." Is that your experience? It can be! God is willing. Are you? Jesus said, "If ye then being evil, know how to give good gifts unto your children, *how much more* shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us Pray:

Spirit of God, descend upon my heart;
Wean it from earth, thru all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to love thee as thine angels love,
One holy passion filling all my frame,-
The Baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame.

Relevant Scriptures

1. Matthew 2:11,12, Mark 1:8, Luke 3:16, John 1:33
2. Luke 4:18-21
3. Luke 24:49, Mark 16:17
4. John 7:37-39
5. John 14:15-27, 15:26, 16:7-14
6. Acts 1:8, 2:1-39, 4:31, 8:14-24, 10:34-48, 19:1-6
7. I Corinthians, Chapters 12, 13, 14.

"THE LORD CALLED ME OUT" . . .

(Continued from Column 2, Page 9)

me, that words simply cannot describe it. I found it came to me even stronger a year later when I became more open about it. And most wonderful of all, it persists; not by any means at white heat all the time — that would be almost unbearable! But it is there as needed; and it can be quickly, wonderfully restored, as the new "Gifts" are exercised.

Fellowship with others who have been "Spirit-filled," brings joy that is like that of heaven itself. My dream, of preaching freely to happily responsive crowds, has been made a reality, in a most surprising way, in both Episcopal and other Churches. I find myself a better Anglo-Catholic, in some ways, than before — more joyously punctilious in my preparation for Holy Communion, more happy at the time of reception of the Blessed Sacrament; a better Confessor when penitents come to me, because it seems that the Spiritual Gifts of wisdom and discernment are given me, along with greater compassion and love, as I need them. But at the same time I see far more good in other ways of worshipping God; and to be frank, I have a much broader conception of what the true Body of Christ really IS, as I hold deep and meaningful fellowship with Spirit-filled believers of other Christian backgrounds and allegiances. If this be heresy in the eyes of my High Church brethren, I have to let them make the most of it! The Spirit of God is not BOUND.

I must testify to the great value I find in speaking with other tongues in my private devotions. The stammering tongue which was the outward sign of the inward FACT of my Baptism in the Spirit, has been replaced with a fluent language, which comes more naturally to my lips as I pray than my native English, and seems, frankly, to bring me closer to God than any English words I can utter, even as it humbles the old persistent ego which used to choose my words in prayer. After all, "we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered," (Romans 8:26) or again, He that prayeth in an unknown tongue edifieth himself . . . prayeth to the Father. . . speaketh mysteries (hidden secrets of God)" (I Cor. 14:2, 4). St. Paul, himself, thank God because he says, "I speak with tongues more the ye all!"

I ask myself sometimes, after half an hour of the deep refreshment to my spirit that comes as I kneel to pray in tongues and watch the loving Face of Jesus and feel the sense of His Presence taking me into the very bosom of the Father . . . "How did I ever tell Jesus BEFORE, how much I loved Him! How did I find *words* to express my praise?" But the answer comes, "You never DID love Him this way before! You didn't *need* special words to praise Him, for you weren't quite sure, as a rule, that He even cared whether you made love to Him or not!"

Yes, I admired Him! I worshipped Him; I knew in my mind that He was the Word-made-Flesh, the Saviour of the world — and also, alas, the Judge Whom I was never quite ready to face! But I did not love and adore Him. I did not really feel with Charles Wesley, "Oh for a thousand tongues to sing, My dear Redeemer's praise" — till He GAVE me some of those thousand tongues, to express the adoration that the very tongues make more real to me. Praise His holy Name!

The STRIFE of TONGUES

By David J. du Plessis

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from . . . Psalms 31:19-20.

In recent times there seems to have arisen a new "strife of tongues" about the matter of "speaking with NEW tongues" Mark 16:17, and "speaking with OTHER tongues" Acts 2:4, or just "speaking with tongues" Acts 10:46; Acts 19:6; 1 Cor. 14:5-6 and 18 and 39. Then again we have in the writings of St. Paul statements such as: "diversities of tongues" 1 Cor. 12:10 and 28, and "tongues of men and of angels" I Cor. 13:1, and also "UNKNOWN tongues" in 1 Cor. chapter 14. It seems we truly need a pavilion to escape from this "strife of tongues." Let us make the Scriptures our pavilion or refuge.

Where did this confusion and this "tongues business" originate? Well, God Himself started it. Turn to Genesis chapter 11, verse 6, 7 and 9. "And the Lord said; Go to, let us go down and there confound their language, that they may NOT understand one another's speech . . . Therefore is the name of it called Babel (confusion) because the Lord did there confound the language of all the earth." International educational programs nor the League of Nations, nor even United Nations has succeeded in overcoming the "confusion" created by God.

When that great prophet John the Baptist appeared, after a silence of 400 years from any prophet in Israel, he told of One that is coming to change the order of things. John predicted only two things about Him. He said He "taketh away the sin of the world," and "the same is He which baptizeth with the Holy Spirit." St. John 1:29 and 33. God confirmed all this at Jordan when a "voice from heaven said, This is my beloved Son in whom I am well pleased." Matt. 3:17.

On Calvary's Hill, "Christ our passover was sacrificed for us." 1 Cor. 5:7 (See also St. John 19:36 and Ex. 12:46.) "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7. BUT, we must remember that John said, " He will baptize with the Holy Spirit," and Jesus Himself said to His disciples: "Ye shall be baptized with the Holy Spirit not many days hence." Acts 1:5. So on the day of PENTECOST, Christ, the anointed at Jordan, now seated at His Father's right hand, began to baptize His followers in the Holy Spirit. See Acts 2:32-33. What was the consequence?

"They were ALL filled with the Holy Ghost, AND BEGAN TO SPEAK WITH OTHER TONGUES, as the Spirit gave them utterance." Acts 2:4. "Now when this was noised abroad the multitude came together, AND WERE CONFOUNDED, because that every man heard them speak in his own language. And they were all amazed and marvelled." Acts 2:6-7. This incident is often referred ot as the "Jewish Pentecost." BUT about ten years later we find that Christ continued His ministry of baptizing in the Holy Spirit. In the house of Cornelius, "While Peter spake these words, the Holy Ghost fell on them which heard the word . . . because that on the Gentiles also was poured out the gift of the Holy Ghost, FOR THEY HEARD THEM SPEAK WITH TONGUES and magnify God." Acts 10:44-46. About 20 years after Pentecost, St. Paul found believers at Ephesus and asked them: "Have ye received the Holy Ghost since ye believed?" Acts 19:2. This shows that St. Paul fully expected ALL BELIEVERS to receive the Holy Spirit. If he expected this after 20 years should we not expect this same blessing after 2,000 years? St. Paul laid hands on the Ephesians and "the Holy Ghost came on them; and THEY SPAKE WITH TONGUES and prophesied." Acts 19:6.

It would seem that the "sign" (Mark 16:17) which the Apostles accepted as proof of a "Pentecostal experience" (Acts 10:46 and 11:15) was "speaking with tongues" and there was no more reference to "new" or OTHER, or "unknown" tongues. BUT WHY TONGUES? What else could they judge by? Every other manifestation of the Spirit was known before the day of Pentecost, the first BAPTISM IN THE SPIRIT. LOVE was no sign, for it is the "fruit" of the Spirit. HEALING was no sign for they "cast out devils and healed the sick" before Pentecost. Luke 10:17. The only phenomena that was new and yet unmistakably supernatural, and therefore proof that it was a manifestation of the Holy Spirit was "speaking with tongues."

Yes, but the Apostle says "whether there be tongues, THEY SHALL CEASE." Let us read the WHOLE verse in 1 Cor. 13:8, "Charity never faileth, but whether there be prophecies, THEY SHALL FAIL; whether there be tongues, THEY SHALL CEASE, whether there be knowledge, IT SHALL VANISH AWAY." Do you still have "knowledge?" YES. Then I still "speak with tongues." until your knowledge vanishes. When will tongues cease? "When that which is perfect is COME, then that which is in part shall be done away." 1 Cor. 13:10.

But, why did not Jesus speak in tongues when the Spirit came upon him at Jordan? BECAUSE HE IS THE PERFECT ONE and when HE comes all tongues shall cease for WE SHALL BE LIKE HIM (1 John 3:2) who knows all tongues for He created them. (Rom. 11:36) Speaking in tongues means speaking that "which you do not understand" (1 Cor. 14:2; and verses 14 and 15). This Jesus could not do, for He understands all the tongues that He created. He is the prefect ONE.

Now, are you forgetting that Jesus also was "human?" Oh

the Strife . . .

no, not at all. BUT I remember that John says, "God giveth not the Spirit by measure unto Him." John 3:34. So there again He is perfect.

Someone says are you forgetting 1 Cor. 14:19? "Yet in the CHURCH I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue." But what about verse 18 which says: "I thank my God I speak with tongues more than ye all." You see before he goes to CHURCH he prays ten thousand words in tongues and then "FIVE WORDS WITH THE UNDERSTANDING" BECOMES DYNAMITE in the church. How often we have FIVE words of prayer and then TEN THOUSAND WORDS WITH THE UNDERSTANDING, with no POWER, creating only worse confusion than "tongues." May I ask, are you forgetting verse 39: "FORBID NOT TO SPEAK WITH TONGUES?"

Another one says, but the 14th chapter of 1st Corinthians clearly discourages "tongues" because of its abuse in the church. My question is, why not abandon the "communion service" because of the 11th Chapter of 1 Corinthians? To me the 11th, 12th, 13th and 14th chapters of 1 Corinthians is to a Spirit filled church what "Roberts Rules of Order" is to a difficult "business meeting." It does not forbid but it only regulates and gives guidance to do things decently and in order. Whose order? God's order, or the order of the Holy Spirit who inspired the Apostle to write those chapters.

Why is so little given about "spiritual manifestations" in other writings? Because Jesus said, "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth, FOR HE SHALL NOT SPEAK OF HIMSELF . . . He shall glorify Me, John 16:13-14, John 15:26. Every one that is truly baptized in the Holy Spirit will glorify Jesus and seek to be ever more like Him. It seems that when the Spirit inspired the disciples to write He glorified Jesus and not his own works.

Again someone asks: "But why emphasize "tongues" when it seems to be the LEAST of all the gifts of the Spirit?" If indeed it is the least my friend, may I ask — IS THIS NOT THEN THE VERY ONE TO BEGIN WITH? If you will learn to let the Holy Spirit speak in tongues through you, you will learn the secret of the manifestation of all other gifts (1 Cor. 12:7) When you have surrendered your intellect (1 Cor 14:14-15) you have at last made a complete UNCONDITIONAL surrender to the Holy Spirit. He will then "tame" even the unruly member, the tongue, James 3:5-10, and you and I have hopes to attain to the perfection suggested in James 3:2. God the Father spoke to Adam and Eve and the Patriarchs. Jesus spoke much during His ministry on earth. Why not now let the Holy Spirit speak as He wills? He desires to magnify Jesus. Yield your tongue and let Him do it.

PRACTICAL CHRISTIANITY . . .

(Continued from Column 2, Page 49)

but best of all—manifest God's love by displaying the fruit of *His* Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. And while you are there, allow the Lord to cleanse *you* of every vestige of *your* sin: *your* bitterness; *your* anger. Don't judge the person; allow God that prerogative. Don't concern yourself with the enormity of your brother's sin; concern yourself with the state of your soul.

For when that great and terrible day of the coming of the Lord appears, let it not be unto you the Lord says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Then you need not be one of those who cry out, on that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" For the Scripture states that the Lord will order, "I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23).

And if you go in love to your neighbor and he receives you not, give that also to God. Accept your portion with thanksgiving that you are allowed to share in the suffering of your Master; that you are joint-heirs with Christ, for as you suffer with Him so will you be glorified with Him. For Jesus said, "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of His household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known." (Matt. 10:24-26).

"Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in Heaven: for in the like manner did their fathers unto the prophets." (Luke 6:21-23).

THE FRUIT OF THE SPIRIT

I know you not by the song you sing,
Nor by the smile you wear;
It's rather by the love you have
And by the fruit you bear.

I know you not by the word you speak,
Nor by your knowledge fair;
But by the joy that's in your soul,
And by the fruit you bear.

I know you not by your giddy song,
Nor by your spirit of cheer;
It's the way you endure long-suffering,
And by the fruit you bear.

I know you not by position in life,
Small or great they appear;
But by gentleness, goodness, faith in God,
And by the fruit you bear.

I know you not by costly apparel,
Nor by your lack of fear;
But by meekness and temperance you have in life,
And by the fruit you bear.

I know you not by the prayer you pray,
Although you shed a tear;
But Matthew seven and twenty reads,
It's by the fruit you bear.

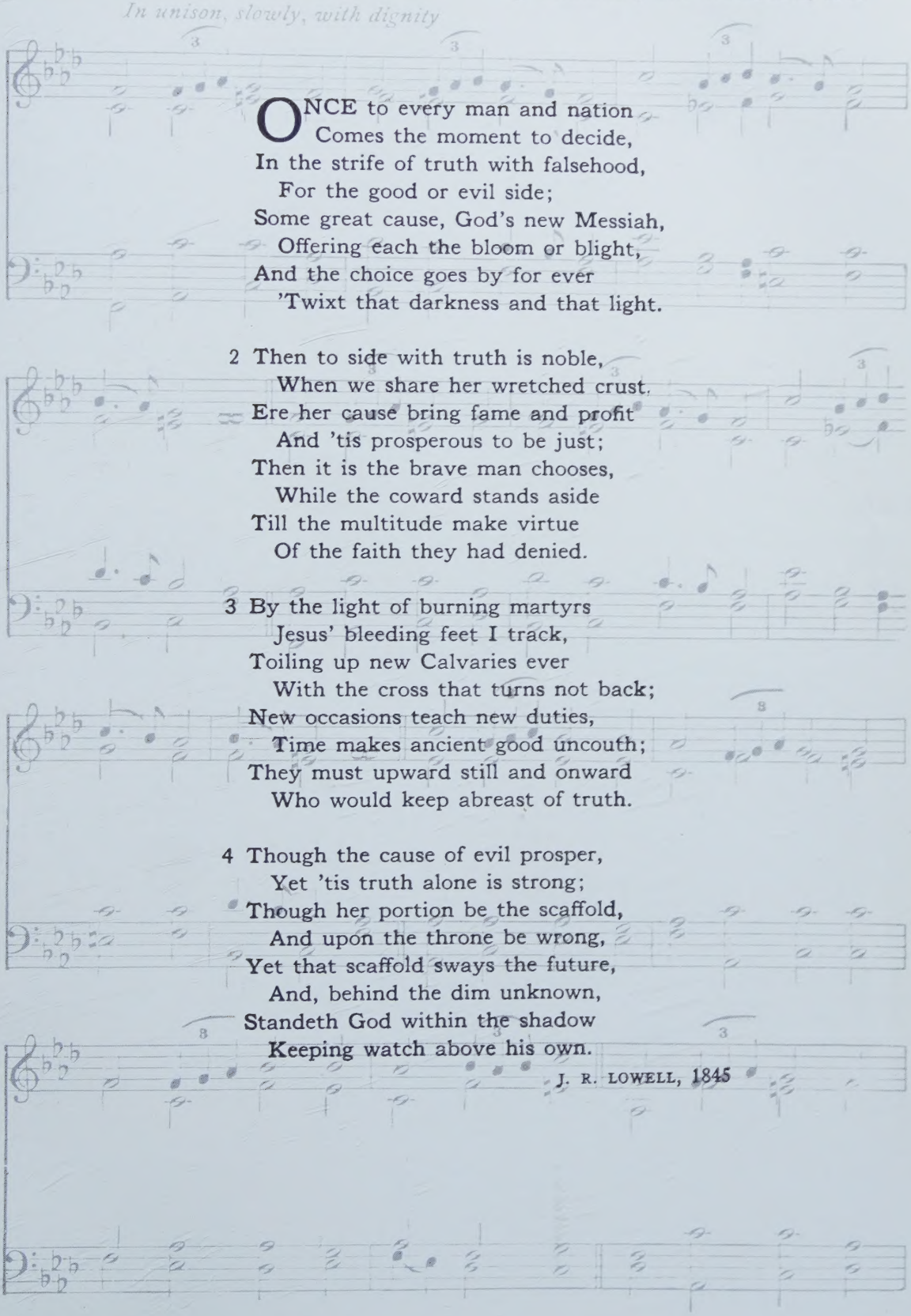
I know the grapevine by the grape,
The pear tree by the pear;
And so by these, my friend, you're known,
It's by the fruit you bear.

—E. A. HARRIS

87. 87. D.

EBENEZER (TON-Y-BOTEL) THOMAS JOHN WILLIAMS, 1890

In unison, slowly, with dignity



ONCE to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by for ever
'Twixt that darkness and that light.

2 Then to side with truth is noble,
When we share her wretched crust.
Ere her cause bring fame and profit
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

3 By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

4 Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

J. R. LOWELL, 1845

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"And the Word was made flesh,
and dwelt among us; and we beheld His glory."

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